

One Hundred Thirteenth

ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 4, 5 and 6, 1943

With Report of Discourses



Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

PRINTED IN THE UNITED STATES OF AMERICA

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The One Hundred Thirteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Thirteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in Salt Lake City, Utah, Sunday, Monday, and Tuesday, April 4, 5, and 6, 1943.

Sessions of the Conference were held in the great Tabernacle Sunday at 10 a.m. and 2 p.m., Monday at 10 a.m., 2 p.m., and 7 p.m., and Tuesday at 10 a.m.

Through the courtesy of Radio Station KSL of Salt Lake City, the proceedings of the Sunday morning and Monday morning meetings were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at all the sessions of the Conference with the exception of the Sunday afternoon meeting. President David O. McKay, Second Counselor in the First Presidency, conducted the services at all the sessions.

Owing to conditions incident to the War emergency, the general public were not invited to attend the Conference. Those present consisted of the following:

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, A. E. Bowen,* and Harold B. Lee.

Assistants to the Council of the Twelve Apostles: Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.

The Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

*Elder Sylvester Q. Cannon absent because of illness.

OTHER AUTHORITIES AND OFFICERS PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, assistant.

Members of the General Committee, Church Welfare Program.

Superintendency of Deseret Sunday School Union.

Superintendency and General Board of the Y.M.M.I.A.

Genealogical Society General Board.

Commissioner, Seminary supervisors, and members of the Church Board of Education.

Temple Presidencies.

Presidencies of Stakes, former Presidents of Stakes, Patriarchs, High Councilmen, Presidencies of High Priests quorums, Presidents of Seventies quorums, Presidencies of Elders quorums, Bishoprics of Wards, Presidencies of Independent Branches in organized Stakes, Presidents of Dependent Branches in organized Stakes, and Presidents of Stake missions.

FIRST DAY MORNING MEETING

The first session of the Conference convened Sunday morning, April 4, at 10 o'clock.

The Tabernacle Choir was present and furnished the music for this session.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

It is my privilege to bid you welcome to this the opening session of the 113th Annual Conference of the Church of Jesus Christ of Latter-day Saints. For the third time the attendance at a General Conference of the Church must be limited because of the restrictions of war.

With all our hearts we pray that the terrible conflict which is now devastating the world might soon be brought to an end, and that righteousness and peace will eventually permeate the hearts of men.

President Grant who is present and presiding at this meeting has requested that I conduct the exercises.

Others of the General Authorities present are the two Counselors in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, Presidents of the First Council of the Seventy, and the Presiding Bishopric.

The congregation is made up of the Stake, Ward, and Quorum officers of the Melchizedek Priesthood, as heretofore announced in the public press.

Through the courtesy of Radio Station KSL the proceedings of this meeting are being broadcast. It will be necessary, therefore, for

the information of the radio audience to make some announcements which to you here assembled may seem unnecessary.

There have been provided 1500 homes for Conference visitors. Only about 100 have been called for as yet, although it is reported a number could not find accommodations in hotels last night. Reservations may be made through Marion G. Romney, 312 Union Pacific Building.

May we also ask that all members of the Priesthood try to be at the gates at least five minutes before the opening of each meeting. If you will do this the brethren of the General Authorities will have time to get into their seats by the opening of each session.

Elder J. Spencer Cornwall will direct the music at this session, and Elder Alexander Schreiner will be at the organ.

The Choir and congregation sang the hymn, "O Ye Mountains High."

Elder Spencer Kimball, President of the Mount Graham Stake, offered the invocation.

President David O. McKay: This vast audience of Priesthood, filling as it does the Tabernacle to capacity, and many listening in over the radio, will be delighted to know that President Grant has dictated a message for the opening of this Conference, and has asked that I read this message.

PRESIDENT HEBER J. GRANT

To the Latter-day Saints all over the world I send my love and my greetings.

My physician, Dr. Gill Richards, pleaded with me not to speak at this conference, but he gave me perfect liberty to dictate anything I wanted to say, I am therefore sitting down to dictate, and if I were to dictate all I would like to say I fear my sermon would be so long very few would read it.

SYMPATHY FOR THOSE WITH SONS IN THE WAR

I want to say that my heart goes out in the deepest sympathy and in the most sincere and earnest prayer that I have ever offered for the comforting influence of the Lord to be given to the brethren and sisters who have sons in the war at the present time. I pray that the Lord will bless each and every boy who has been called or who has gone into the service, and that He will help each of them to live in accordance with the principles of the gospel, so that each may have a claim to the blessings of the Lord to the full extent that accords with His wisdom. I pray that, so far as it accords with the providence of the Lord, each of them may be preserved from accident, sickness, and death to return in due course to his loved ones. I pray God to help them to stand up under the terrible strain which they must meet. I appeal to the Lord to bring the war to an end

at the earliest possible date. My heart goes out to all of you. One of my daughters has six boys, five of whom have been called to the service. Her two daughters are married, so that her family consists of herself, her husband, and one son. There are many others in the same condition. Each one of my daughters has sons or daughters that are in the war, and I pray earnestly for the comforting influence of the Spirit of the Lord to be given them to assist them in carrying their burdens. I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop, and I am praying earnestly for the sweet and comforting influence of the Spirit of the Lord to be with each and all who have their loved ones in the war.

EXPRESSION OF GRATITUDE FOR RETURN TO HEALTH

I expressed my delight in the following language years ago when I came back after a serious operation :

It is a source of great pleasure to me to once more stand before the Latter-day Saints in this Tabernacle. As most of the Latter-day Saints assembled are aware, it is nearly a year since I occupied this position, during which time I have undergone a very serious surgical operation, which, according to medical journals, should have ended my life. It is recorded that it is impossible for a man to recover who is in the condition that I was found to be at the time of the operation. But I am grateful to be here; and I feel to thank my Heavenly Father, and the brethren of the Priesthood who administered to me and blessed me during the ordeal and promised me that I should recover. Since that time I have also been very sick with pneumonia. Some years ago I tried to insure my life, but the companies refused. Their physicians told me that if I ever took pneumonia I would die. But I am still here, notwithstanding the report of the physicians of the life insurance companies. It is a source of pleasure to me to again mingle my voice with the Latter-day Saints and to bear testimony of the knowledge that I possess of the divinity of the work in which we are engaged.

ARCHITECTS OF OUR OWN LIVES

I express my delight once more today in dictating a message to the Latter-day Saints. Years ago I made a short speech that lasted a minute and a half to the effect that we were the architects of our own lives, and that we and we alone are responsible for not making a success of life. What I said was as follows :

If you want to know how to be saved, I can tell you : it is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you or me or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in the eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but that God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows His servants from the President of the Church down to the humblest member, with all the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard.

This would be forty-odd years ago. These were my sentiments as

expressed then, and I repeat them as my sentiments today, with all my heart and soul.

DAYS FULL OF JOY

I want to thank the people for their prayers in my behalf. I have not been well now for a period of more than three years, and yet during all that time I have never suffered any pain. My days have been full of joy. I have seen the Church grow in these years as I have never seen it grow before. It has been wonderful. The business institutions in which the Church is interested—the sugar business, the key to the establishment of which was given through the inspiration of the living God to Wilford Woodruff—have been greatly prospered. In every respect the advancement of the Church during the time of my illness has been so great that this has been a period of real, genuine joy and happiness to me. I want to thank all the people connected with the various institutions in which the Church is heavily interested, for the wonderful work they have done. I have not the language to express the gratitude I have felt and the joy I have experienced during these three years because of the marvelous growth of the Church and the prosperity that has attended it on every hand. During this time my Counselors have been most helpful to me. I have been relieved of the drudgery of the work. I have been informed on everything that was going on, and I repeat the Church has never before experienced anything like the prosperity it has enjoyed during this time. The way in which these brethren have assisted me, relieved me of burdens, responded to every suggestion, fills my heart with unexpressible gratitude to them and to my Heavenly Father.

I am grateful for the prosperity that has come to me and that I have been able to help in the erection of temples and in contributing to a fund to be used in the erection of other temples not yet built. One of the joys of my life fifty years ago was the dedication of the Salt Lake Temple. As a child I commenced by donating the amount of twenty-five cents a month and continued making contributions for that purpose until finally the little stake over which I presided—the Tooele Stake—raised fifteen thousand dollars as a special contribution just before the dedication. I am grateful to join with you in commemorating the fiftieth anniversary of its dedication.

The Lord has been good to me, and he has answered the prayers of the people as well as my own prayers that while the Lord should leave me here upon earth I should be able physically and mentally to go forward in the furtherance of His work. I feel that the recovery I have made has been really miraculous.

GRATITUDE FOR INCREASE IN TITHING

I am grateful to the Lord for the way in which He has opened the hearts of the people and led them to pay their tithing. The Church has never in all its history been in as strong a financial position as it is today. When I think that in President Woodruff's time the credit of the Church was so low that he could not borrow a thousand dollars and that now the

credit is so high we could borrow any sum that we might need, I am made happy beyond all expression. We have enough money to do all the things which it is necessary for us to do in carrying on the work of the Church. I want to say to the people that we are guarding the funds which you place in our hands. We are spending them only for the advancement of the work of the Lord and we feel that these are trust funds of the very highest character. Our tithing for the year 1942 was more than fifty percent greater than in 1941, and notwithstanding the enormous burden of taxes which the people now have to pay and notwithstanding the many and great calls which are made upon them to buy government bonds, to make Red Cross contributions, to contribute to community chests, and to make also their regular Church contributions such as Fast offerings, Welfare contributions, and the like, nevertheless for the opening months of this year our tithing is far and away beyond what it was for the same period in 1942.

TEMPLE BUILDING TO CONTINUE

I am happy to tell you that we have purchased in the Oakland area another temple site. The negotiations have been finally concluded and the title has passed. The site is located on the lower foothills of East Oakland on a rounded hill overlooking San Francisco Bay. We shall in due course build there a splendid temple.

We are prepared to go forward with the building of the Los Angeles Temple on the beautiful site we have there just so soon as it is possible to do so in view of priorities and other war-time conditions.

The Idaho Falls Temple is nearing completion. This is a beautiful building. It is being artistically decorated and furnished, and we look forward to its dedication in the not distant future.

PRAYERS FOR YOUTH AND PARENTS

I am grateful to our Heavenly Father for the faith and faithfulness of this great people, for their devotion to His service, for their effort and determination to live in accordance with His laws and commandments.

I thank our Heavenly Father that He has given them the strength and courage to resist evils as well as they have been able to do so. I pray that He will bless the youth of the Church and give them strength to overcome temptation. I pray that He will bring into the heart of every boy and of every girl a knowledge that cleanliness is next to godliness, that they must live clean both in mind and in body, that they will understand that the sin of unchastity is to the Lord next to the sin of murder.

I pray that the Lord will give to the parents of the youth an understanding and appreciation of the dangers and temptations to which their children are subjected, that they may be led and guided to encourage their children, to direct them, to teach them how to live as the Lord would have them live. The Lord has said He would sift His people, and I pray that when that sifting comes no parent may have failed to do his duty, and no child shall have failed to obey the commandments of the Lord.

✕ BLESSING AND COMMENDATION OF FAITHFUL SAINTS

Under the authority and power given to me, with all my heart and soul I bless the Latter-day Saints. Again I thank them from the bottom of my heart for their faith and for their prayers in my behalf, and I am grateful to have had their faith and prayers. I believe that all true, faithful, diligent Latter-day Saints have given to me the best that is in them, in supplicating God in my behalf, for His Spirit, for health, for vigor in body and mind. I pray that God's blessings may be upon Israel and upon all honest men everywhere. I pray with all my heart that those who have made mistakes will repent; and by this we may know that they have repented—they will confess their sins and depart from them.

I desire especially to extend my blessings to all the men and women who preside in all the stakes of Zion throughout the Church, in all the missions, in all the wards, in all the quorums of the Priesthood, and in all the auxiliary organizations. I am convinced beyond the shadow of a doubt that there cannot be found in any part of the world other men and women giving so unselfishly of their time, of their talents, and of the best that is in them, for the salvation of the souls of men. I am satisfied that there are no other people who are devoting so much of their time, of their money, of their thoughts, and of their very being for the advancement of God's work at home and abroad, as are the Latter-day Saints. And with all the power that God has given me, I desire to bless the men and women who are thus giving their time and thought and are setting examples that are worthy of imitation, not only of those over whom they preside, but of all men. Every man and woman who is laboring for the salvation of the souls of men and keeping the commandments of God is entitled to be blessed, and I pray God that His blessings may come to them.

A TESTIMONY OF THE TRUTH

I want to bear you my witness that no man or woman ever lived and kept the laws and commandments of God and who lived according to the teachings of the gospel of Jesus Christ, that God did not love and honor. This gospel of Jesus Christ which I have embraced and which you have embraced is in very deed the plan of life and salvation which has been again revealed to the earth. It is the same gospel that was proclaimed by our Lord and Master Jesus Christ.

I bear witness to you here today that we have the truth, that God has spoken again, that every gift, every grace, every power and every endowment that came through the holy Priesthood of the living God in the days of the Savior are enjoyed today. I rejoice in knowing that these things that should be enjoyed—the blessings, the healing power of Almighty God, the inspiration of His Spirit whereby men and women have manifestations from Him, the inspiration of the Spirit of God whereby people speak by new tongues and have the interpretation thereof, and each and every grace and gift—are enjoyed today by the Latter-day Saints.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of God. I have reached out my hand. I

have plucked the fruits of the gospel. I have eaten of them, and they are sweet, yea, above all that is sweet. I know that God chose His prophet Joseph Smith and gave him instructions and authority to establish this work, and that the power and the influence of Joseph Smith are now being felt as the angel promised. His name is known for good or evil all over the world, but for evil only by those who malign him. Those who know him, those who know his teachings, know his life was pure and that his teachings were in very deed God's law. I know that we have the plan of life and salvation, not only for the living but for the dead. We have all that is necessary both for our own salvation, that we may be in very deed saviors upon Mount Zion and enter into the temples of our God, and also for those of our ancestors who have died without a knowledge of the gospel.

I say again: This is the same gospel that was proclaimed by our Lord and Master Jesus Christ, for which He gave His life in testimony, and that the lives of our own Prophet and Patriarch were given as a witness to the divinity of the work in which we are engaged. Mormonism, so-called, is in very deed the gospel of the Lord Jesus Christ. God has given me a witness of these things. I know them, and I bear witness to you, in all humility, and I do it in the name of the Lord Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the general conference proceedings. This program, which will complete its fourteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

TABERNACLE BROADCAST

(The organ and choir broke into "Gently Raise" singing words to end of second line, from which point choir hummed for announcer's background to end of verse.)

Richard L. Evans: As another week of life begins for all men, we beckon your thoughts again unto the hills, according to the custom of many years. Each week at this hour Columbia presents the music of the Tabernacle choir and organ from Temple Square in Salt Lake City. This is the 716th nationwide performance of this traditional broadcast from the Crossroads of the West.

The Tabernacle choir is conducted by J. Spencer Cornwall. Alexander Schreiner is at the organ. The spoken word by Richard Evans.

Evans: We begin with a musical setting by Arkangelsky, the text

for which is from the Psalms of David. "Hear my supplication, O Lord, I pray. Out of the depths I cry unto Thee."

(Choir sang "Hear My Supplication"—Arkangelsky)

Evans: We turn now to the writings of Schumann as the voice of the Tabernacle organ recalls the "Sketch in C Major."

(Organ presented "Sketch in C Major"—Schumann)

Evans: From Temple Square we hear now the words of a nineteenth century hymn by Parley P. Pratt—an expression of a fervent yearning, increasingly felt by all the world—"Come O Thou King of Kings, we've waited long for Thee."

(Choir sang "Come O Thou King of Kings"—Pratt—arranged by Cornwall)

Evans: A colorful musical pattern takes shape now, as the Tabernacle organ moves into the vigorous phrases of the "Finale from the First Sonata" by Becker.

(Organ presented "Finale"—Becker)

Evans: We turn now to "The Elijah" by Mendelssohn to hear the unforgettable message of a chorus that takes its text from Isaiah and the Psalms: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions. . . . And then shall thy light break forth as the light of morning breaketh. . . . And thy righteousness shall go before thee. . . . Then shalt thou call, and the Lord shall answer."

(Choir sang "And Then Shall Your Light"—"Elijah"—Mendelssohn)

"THY SPEECH BEWRAYETH THEE"

Richard L. Evans: There is a prevalent practice among us which we would like to ignore, but which perhaps, should be brought into the open, and freely commented upon. We have reference to the use of all manner of offensive language—but more especially to that language which profanes the name of Deity. There was a day when the uttering of strong and violent oaths and the use of profanity were associated with low places—but somehow or other it seems to have over-run the confines of the back street, until one may hear it sometimes in the most unexpected places and from the most unexpected people. Frequently those who use it are merely careless; some are self-consciously blasé; others are defiantly offensive; and sometimes this manner of language is heard from those who really want to give strength to what they are saying and use this mistaken means of doing it. But whenever a man feels called upon to use profanity in order to emphasize his words, one rather suspects that somehow he lacks conviction, that his words are lacking an inherent sincerity, which lack he is trying to cover up by the use of an overdose of bad language—like trying to kill a bad flavor with heavy seasoning. The free use of profanity and oaths, aside from its religious and moral aspects, does more perhaps to weaken our language than any other practice. The English tongue is a powerful tool if a man will only use it with simple directness and not attempt to blast his way through it with obscene or irreverent or profane speech. But if he accompanies virtually everything he says with an oath, he has then dissipated his

strength of expression, and when he really wants to impress someone with the gravity or importance of an utterance, he has no adequate verbal ammunition left. And while it may seem paradoxical to say so, it is even possible that an army could be run without profanity. Nor would it seem consistent that we should pray for divine favor, for deliverance, for the preservation of the lives of ourselves and our young men, for the victory of our cause, and for peace, and then go about profaning the name of that God whom we have supplicated for these things. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." "Our Father which art in heaven, hallowed be thy name." Would that all men would cease this thoughtless and offensive practice.

(Organ presented, "We'll Sing All Hail to Jesus' Name"—Coslett)

Evans: As we near the close of this hour from Temple Square the choir gives voice to a seventeenth century chorale by Johann Cruger—"Now thank we all our God . . . who from our mother's arms, hath blest us on our way. . . . O may this bounteous God through all our life be near us. . . . Now thank we all our God."

(Choir sang "Now Thank We All Our God"—Cruger-Mueller)

(Choir sang "Gently Raise" and organ modulated into "As the Dew")

Evans: This Sabbath hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you this day—and always.

This concludes the 716th nationwide performance of this traditional broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

With the passing of another seven days, music and the spoken word will be heard again from Temple Square at this same hour next Sunday.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

This is the Columbia Broadcasting System.

CHURCH OF THE AIR BROADCAST

Immediately after the conclusion of the Tabernacle Choir and Organ Broadcast, an additional thirty minute period, regularly known as the Columbia Broadcasting System's *Church of the Air*, was presented from 11:00 to 11:30 a.m., as a part of the proceedings of this session of the Conference, and was also released over nationwide and international network facilities. Music was by the Tabernacle Choir. Alexander Schreiner was at the organ. Elder Joseph Fielding Smith of the Council of the Twelve delivered the address.

The opening number was by the Choir, "King of Glory" (Parks), Jessie Evans Smith, soloist.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

"Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." (Psalms 33:12) So said the Psalmist. This saying it would be well for the people of America to remember.

OUR COUNTRY UNDER DIVINE GUIDANCE

No nation has been more greatly blessed than has the United States. We live in a land which has been called choice above all other lands by divine pronouncement. The Lord has watched over it with a jealous care and has commanded its people to serve Him lest His wrath be kindled against them and His blessings be withdrawn. Our government came into existence through divine guidance. The inspiration of the Lord rested upon the patriots who established it, and inspired them through the dark days of their struggle for independence and through the critical period which followed that struggle when they framed our glorious Constitution which guarantees to all the self-evident truth proclaimed in the Declaration of Independence, "that all men are created equal: that they are endowed by their Creator with certain inalienable rights: that among these are life, liberty, and the pursuit of happiness." That is to say, it is the right of every soul to have equal and unrestricted justice before the law, equal rights to worship according to the dictates of conscience and to labor according to the individual inclinations, independently of coercion or compulsion. That this might be, the Lord has said, "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood." (D. & C. 101:80)

The founders of this nation were men of humble faith. Many of them saw in vision a glorious destiny for our government, provided we would faithfully continue in the path of justice and right with contrite spirits and humble hearts, accepting the divine truths which are found in the Holy Scriptures. The appeal of these men has echoed down the passing years with prophetic warning to the succeeding generations, pleading with them to be true to all these standards which lay at the foundation of our government. This country was founded as a Christian nation, with the acceptance of Jesus Christ as the Redeemer of the world. It was predicted by a prophet of old that this land would be a land of liberty and it would be fortified against all other nations as long as its inhabitants would serve Jesus Christ; but should they stray from the Son of God, it would cease to be a land of liberty and His anger be kindled against them.

DANGER IN FORSAKING RIGHTEOUSNESS

It is a sad reflection, but one that cannot be successfully refuted, that we have forgotten the admonition which has come down to us, just as Israel forgot the commandments which would have blessed that nation

in the land of Canaan forever had they been observed. In forsaking these laws we stand in danger of punishment as the people of Israel stood in danger of punishment because they forsook the Lord and failed to repent and accept the warnings of their prophets.

Since the days of our fathers there has been a gradual straying from the sacred teachings which we have received. In later years we have, in fact, fulfilled the prophecy of Paul:

This know also, that in the last days perilous times shall come.
 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
 Having a form of godliness, but denying the power thereof. (II Timothy 3:1-5)

This is a very severe indictment made by Paul; but can we honestly deny the charge? The Ten Commandments are just as much the word of the Lord today as they were when written by the finger of God on Sinai. They have not been abrogated; they have not been modified and are binding upon the people with all the force which accompanied them when first uttered. As sure as we live, we are to be judged by them and all other divine commandments, for God will not permit us to mock Him and hold His laws in contempt with impunity.

Have not the people of this land ignored the first commandment?

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
 This is the first and great commandment.
 And the second is like unto it, Thou shalt love thy neighbour as thyself.
 On these two commandments hang all the law and the prophets. (Matt. 22:37-40)

In other words, all that has been revealed for the salvation of man from the beginning to our own time is circumscribed, included in, and a part of these two great laws. If we love the Lord with all the heart, with all the soul, and with all the mind, and our neighbors as ourselves, then there is nothing more to be desired. Then we will be in harmony with the total of sacred law. If we were willing to live in harmony with these two great commandments—and we must do so eventually if we are worthy to live in the presence of God—then wickedness, jealousy, ambition, covetousness, bloodshed, and all sin of every nature would be banished from the earth. Then would come a day of eternal peace and happiness. What a glorious day that would be! We have been endowed with sufficient reason to know that such a state is most desirable and would establish among men the Fatherhood of God and the perfect brotherhood of man.

But as a people have we not forsaken these commandments? Can we say that we love the Lord with all the soul? Can we say we are as solicitous for the welfare of our neighbor as we are for our own? As we look about us, we cannot fail to see the selfishness, the unbelief,

blasphemy, and love of evil which are found everywhere among the people, all revealing to us our weakness and unwillingness to obey these laws. We are not ignorant of the things of God, for they have been made known to us from the days of Adam until now and are recorded in the Holy Scriptures. Messengers from the presence of God have been sent to the earth from the beginning to establish in the hearts of men and to reveal to them all that is essential for man's salvation. If any among us is ignorant of these things, it is due to wilful rebellion. The Son of God came to earth Himself to show us by example the way to eternal life, and was Himself free from all sin. We cannot excuse ourselves for the violation of the laws of God on the ground of ignorance. With all of these commandments before us, we are moral agents responsible to the Most High and under obligation to be obedient. Nevertheless, because of the love of the things of the world and the enticing influence of the powers of darkness, we have departed from the strait path which leads to life and which our Lord has said few men find because they love darkness rather than light, their deeds being evil. We have permitted the philosophies of men, which deny the divinity of Jesus Christ and mock at the sacred ordinances of the gospel, to enter into our schools, our businesses, and our homes, thus weakening our faith and our reverence for our Creator. We have forgotten that man was created in the image of God, that the scriptures declare that we are His offspring, and that we are commanded to seek first the kingdom of God and His righteousness.

LAWS OF GOD TO BE OBEYED

Are we keeping our bodies clean and free from all contaminating influences? We are informed that no unclean thing can inherit the kingdom of God, that "he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. 22:11) So it will be in the judgment. Every man shall receive a reward according to his works. Unfortunately there are many selfish, greedy agencies at work playing upon the credulity and ignorance of the people, enticing them to indulge in many evil habits which weaken and impair their vitality and drive them from the spiritual guidance promised them through their humility and faith.

Have we observed the Sabbath day and kept it holy? Is it not a fact that we have looked upon this law as being obsolete; something suited, perhaps to the needs of a primitive people, who, like little children, need special care, but not necessary for us to observe in this modern world of superior wisdom? Is it not the fact that through the length and breadth of our land, this sacred commandment has been treated, and is being treated, with absolute contempt? Have we not made of it a day of pleasure, of indulgence, and have we not lost all love for its sacredness? How can we expect the Lord to bless us when we ignore so universally this holy law?

Have we not forgotten to pray and to thank the Lord for His mercies

and for His guidance in all that we do? If at times we have been requested to seek the help of the Lord in this great struggle which has deluged the world, have we prayed in the true spirit of prayer? What good does it do for us to petition the Lord, if we have no intention of keeping His commandments? Such praying is hollow mockery and an insult before the throne of grace. How dare we presume to expect a favorable answer if such is the case? "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." So said Isaiah (Isaiah 55:6-7). But is not the Lord always near when we petition Him? Verily no! He has said, "They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me" (D. & C. 101:7-8). If we draw near unto Him, He will draw near unto us, and we will not be forsaken; but if we do not draw near to Him, we have no promise that He will answer us in our rebellion.

Are we free from all covetousness? Do we refrain from desiring to possess unjustly the property of others? Have we permitted the lusts of the flesh and the desire to possess that which is not our honest due, to canker our souls?

Have we not come to look upon the sacred and holy bonds of matrimony as merely a civil contract which may be broken at will on the slightest whim by either covenanting party? Has not divorce become a blot upon the nation? How can we reconcile our practices and the statutes of many states with the commandments given us by Jesus Christ in relation to the marriage covenant? The home is the foundation of civilization and vital to the safety of our country. When the home is destroyed, the foundation of the country is in danger of destruction. Such has been the history of the past among nations. Marriage is a sacred ordinance instituted before death came into the world when the Lord said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

SUFFERING COMES THROUGH LOSS OF BLESSINGS

Throughout our land we see the tragedy of broken homes, fathers and mothers separated, children denied the natural affections. Children have a right to the blessings coming from this sacred union. They are entitled to the love and care of faithful parents and the happiness and devotion which true worship brings. When these blessings are lost, the whole community suffers and the integrity of government is weakened. It is a shame and a disgrace that so much evil is coming out of broken homes, and this comes largely because we have forgotten God and our obligations to serve and honor Him. Truly we have much room for repentance and a return to the simple worship of true Christianity.

THE NEED FOR RELIGION

President Calvin Coolidge once said :

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberality and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness and the other on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism.

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of men. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reform which society in these days is seeking will come as a result of religious convictions, or they will not come at all. Peace, justice, charity—these cannot be legislated into being. They are the result of Divine Grace.

It is true that a country cannot get ahead of its religion. The higher our ideals, the nearer we observe divine law, and the stronger are our spiritual forces. No Christian country can forsake the divinity of Jesus Christ and not suffer. In those lands in Europe where paganism has superseded the Christian ideals, there is bound to come decay and eventually, if there is no repentance, their former greatness will be forgotten. Jesus said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46)

Here is another inspiring thought. It was copied from a panel on the wall in the chapel at Stanford University.

There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall him in his course on earth than to lose sight of heaven; and it is not civilization that can prevent this; it is not civilization that can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and eternal truth of humanity.

What shall a man give in exchange for his soul?

But some one will say: "Are we not living in the most enlightened age the world has ever seen? Is it not true that great progress is being made to lessen the burdens and increase the happiness of man?" Yes, this is true in regard to many material things. Great progress has been made in mechanics, chemistry, physics, surgery, and other things. Men have built great telescopes that have brought the hidden galaxies to view. They have, by the aid of the microscope, discovered vast worlds of micro-organisms, some of which are as deadly as are men towards their fellow men. They have discovered means to control disease; they have, by the aid of anesthesia, made men insensible to pain, thus permitting major and delicate operations which could not otherwise be performed. They have invented machines more sensitive than the human touch, more far-seeing than the human eye. They have controlled elements and made machinery that can move mountains, and many other things have they done too numerous to mention. Yes, this is a wonderful age. However, all of these discoveries and inventions have not drawn men nearer to God!

Nor created in their hearts humility and the spirit of repentance, but to the contrary, to their condemnation. Nearly everything, it seems, which has been given that should be a blessing to men, has been turned to evil. Many of these discoveries and inventions are now being used to bring destruction to the human race. They are being used in the most cruel, most inhuman, godless war this world has ever seen. They are employed by criminals to aid them in their crimes, by the ambitious in their efforts to destroy the agency of man, and by despots who are endeavoring to subjugate the world to an unholy, wicked rule.

Faith has not increased in the world, nor has righteousness, nor obedience to God. What the world needs today is to draw nearer to the Lord. We need more humble, abiding faith in our Redeemer, more love in our hearts for our Eternal Father and for our fellow men. Yes, this is a good time, a vital time—if we are to survive the forces of evil—for every man to forsake the paths of sin and turn unto the Lord who will abundantly pardon. If we will do this, we may in confidence call upon the Lord and He will be near. He will help us fight our battles to cleanse the world of despotism and make it a fit abode for all who love the principles of truth and righteousness.

"Blessed is the nation whose God is the Lord." (Psalms 33:12)
Let us make our nation all that it was destined to be, and this will come if we will humble ourselves and learn to be obedient to divine law.

May the peace and blessings of the Lord be ours, I humbly pray, in the name of Jesus Christ. Amen.

After the address, the Choir sang "Rise Up, O Men of God" (Noble).

(End of Broadcast)

The Choir and congregation sang, "America."

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

Inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise. (1 Nephi 2:20)

That inspired promise made over two thousand years ago, referred to America, in loyalty to which every true American can say in his heart:

Breathes there a man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand!

A GOD-BLESSED LAND

In the giant forest of the Sequoia National Park there is standing

even today, a living tree that was three thousand years old when Columbus discovered America. One cannot stand by the side of this, in all probability the oldest living thing in the world, without wishing that it had the intelligence and power to tell the story of the races and peoples who for forty centuries have lived, flourished, and decayed in this choicest, most wonderful of all lands. The origin and the rise of the Incas might have antedated this old tree's birth, and possibly the coming of the Jaredites might have preceded by a few hundred years this ancient tree's beginning, but the downfall of the Jaredites, the beginning, rise, and end of the Nephites, the influx of European peoples, the conquest of Mexico, the subjugation of the Indians, and the flourishing of European civilization, have all come within the life-span of this awe-inspiring, death-defying, divinely created thing. Nations have risen and nations have perished in the Americas—a land on which it is decreed no king shall ever hold sway.

To each and all of these nations the land was a blessed land, and today is even more glorious than ever. No observer can travel from the sun-kissed beaches of the Pacific to the wooded hills and power-producing rivers of New England without being thrilled by the greatness of these United States. The painted deserts of the West, flower-carpeted in springtime, and holding hidden beauty and entrancing interest in every season—the inspiring monuments of the Rockies, harboring snows as reservoirs for crops in valleys below—the colorful canyons, painted only by the Creator Himself—the fertile food-producing valley of the Mississippi—the mighty forests of the Northwest—the navigable rivers—the climate, varying to suit all needs and conditions—all these and a thousand other equally glorious and productive features bear witness to the age-old declaration that this is a "land choice above all other lands," and inspire every patriot to say, "This is my own, my native land." Millions of Americans today declare with Winthrop: "Our country, to be cherished in all our hearts, to be defended by all our hands."

America, and this includes Canada and the Southern Republics, was a choice land when the Jaredites left the land of Shinar approximately four thousand years ago. So was it fourteen hundred years later when Lehi and his colony formed the nucleus of a nation, prospered on the bounty of the country, and after a thousand years perished because of transgression.

America was a great land when the stately Indian chiefs ruled their tribes, which thrived from the Behring Sea in the north to the Panama and the towering Andes in the south.

Today, yielding to the demands of the greatest economic era since the dawn of her creation America is demonstrating the vastness of her resources and the extent of her natural possibilities as never before. Well may we sing:

I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

This country is not only the choicest of all lands, but now the preserver of true liberty, and the hope of civilized man!

However, as I have already implied, a country may be ever so great and fruitful, yet a nation subsisting upon it be impotent and decadent. As Lyman Abbott has truly said:

The greatness of a nation is measured, not by its fruitful acres, but by the men who cultivate those acres; not by great forests, but by the men who use those forests; not by its mines, but by the men who work them.

God has made America fruitful; man must make and keep the nation great.

INTEGRITY FUNDAMENTAL

The foundation of a noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation can ever become truly great, and win the confidence of other peoples, which to further its own selfish ends will, for example, consider an honorable treaty as "a mere scrap of paper." No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of a public office for personal preferment, or to gratify vain ambition, or who will, through forgery, chicanery, and fraud, rob the government or be false in office to a public trust.

Honesty, sincerity of purpose, must be the dominant traits of character in leaders of a nation that would be truly great.

"I hope," said George Washington, "that I may ever have virtue and firmness enough to maintain what I consider to be the most enviable of all titles—the character of an honest man."

It was Washington's character more than his brilliancy of intellect that made him the choice of all as their natural leader when the thirteen original colonies decided to sever their connection with the mother country. As one in eulogy to the father of our country truly said:

When he appeared among the eloquent orators, the ingenious thinkers, the vehement patriots of the Revolution, his modesty and temperate profession could not conceal his superiority; he at once, by the very nature of his character, was felt to be their leader.

Men of sterling statesmanship, unknown or renowned, who strive to emulate his strength of character constitute today as always the greatest asset of our mighty and much beloved United States.

Also bearing record to integrity and honor as being an indispensable element in a truly great nation is the life of the immortal Lincoln, in whom was "vindicated the greatness of real goodness, and the goodness of real greatness," to whose character the passing centuries can add only more brilliant lustre.

The purest treasure mortal times afford
Is spotless reputation: that away,
Men are but gilded loam, or painted clay.
(*Richard II*, Act I, Sc. 1)

THE AMERICAN HOME

A second essential, fundamental element in the building and in the perpetuity of a great people is the home. "The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people." If and when the time ever comes that parents shift to the state the responsibility of rearing their children, the stability of the nation will be undermined, and its impairment and disintegration will have begun.

The increasing divorce rate in the United States today is a threatening menace to this nation's greatness. Race suicide and tandem polygamous relationships made possible by lax divorce laws are enemies of an ideal national life. The increase throughout the United States in the percentage of divorces is alarming, and this insidious evil is increasing in the Church itself. There are too many couples in the Church who, when difficulties arise, seek the remedy in divorce courts.

In the well-ordered home we may experience on earth a taste of heaven. It is there that the babe in a mother's caress first experiences a sense of security; finds in the mother's kiss the first realization of affection; discovers in mother's sympathy and tenderness the first assurance that there is love in the world.

A week or so ago conditions made it necessary that I share a Pullman with forty soldier boys—gentlemen they were, a credit to any nation. In course of a conversation, one of them remarked: "My dad's hair too is white"; then he added in a tone that expressed the depth of his feeling: "How I should like to see that old gray head this morning!"

He and his companions were en route for an encampment to complete their training before embarking for overseas. They are enlisted to defend not only the free agency of man but the rights and sanctity of home and loved ones. Such an affection for home and loved ones as felt by that soldier boy will make death preferable to surrender to an enemy who would destroy all that true American soldiers hold dear.

A NATIONAL NUISANCE

At this point I must mention an insidious evil that is destroying, termite-like, the foundation of character as well as that of the home and nation. I refer to the appalling increase in the use of tobacco, particularly among the young. Of its uselessness, expensiveness, injuriousness to health, I will say nothing. I shall refer only to its undermining effect on character and to its slovenliness.

Respect for another's rights and property is fundamental in good government. It is a mark of refinement in the individual. It is a fundamental Christian virtue. Nicotine seems to dull, if not kill completely this trait of true culture, and women are fast becoming its pitiable victims, and the worst offenders in society. There are still a few trains that carry non-smoking compartments, a few eating places with signs, "No smoking." In violation of such placards, it is not infrequent, however, to see a woman with utter disregard for the feelings of her fellow-

passengers, the first in a car to light a cigarette. On one occasion, when the conductor politely called a woman's attention to the fact that a smoking car was in the rear, she blandly replied: "Oh, I'm quite comfortable where I am, thank you!"

It is not uncommon now to see bureaus, dressing tables, desks, mantles, and other pieces of furniture in first-class hotels marred by burning cigarettes. Ashes litter costly carpets. Railroad stations, theatre and hotel lobbies are littered with burnt-out matches, stubs of cigarettes, and cigars. Smoking has become our nationwide nuisance number one. If men and women must smoke, and it seems that many are now slaves to that habit, then for the sake of cleanliness and neatness, and pride of our country, as well as of consideration for others, let them refrain from marring furniture, and from strewing ashes and burnt-out matches and cigarette stubs in buildings where people assemble either for pleasure or instruction. Because of thoughtlessness in this regard, many of our public places are littered as unkept barns.

I appeal to young men and women of the Church to refrain from this obnoxious habit. To bishops, I would say: Choose no person to act as either an officer or teacher in your quorums or auxiliaries who is guilty of using tobacco. If teachers cannot teach by example, their precepts will be as "sounding brass and tinkling cymbal."

CHASTITY AN IMPORTANT FACTOR

I mentioned the home as the most important factor in building a great nation. The most vicious enemy to home life is immorality. At the present time social workers are greatly concerned over the number of young girls between fifteen and nineteen who seem to have lost all sense of decency and who shamelessly sacrifice themselves on the altar of lust. Of this evil, Victor Hugo writes impressively:

The holy law of Jesus Christ governs our civilization; but it does not yet permeate it; it is said that slavery has disappeared from European civilization. That is a mistake. It still exists; but it weighs now only upon woman, and it is called prostitution.

Life and social order have spoken their last word to her. All that can happen to her has happened. She has endured all, borne all, experienced all, suffered all, lost all, wept for all. She is resigned with that resignation which resembles indifference as death resembles sleep. She shuns nothing now. She fears nothing now. Every cloud falls upon her and all the oceans sweep over her!

This corroding evil is just as demoralizing to the young man as it is to the young woman. In the Church of Jesus Christ of Latter-day Saints there is no double standard of morality. The young man should approach the marriage altar just as fit for fatherhood as his sweetheart is worthy of motherhood.

And what has all this to do with the greatness of a nation? The answer is apparent. Pure water does not flow from a polluted spring—nor a healthy nation from a diseased parentage.

Chastity, not indulgence, during the pre-marital years, is the source of harmony and happiness in the home, and the chief contributing factor

to the health and perpetuity of the race. All the virtues that make up a beautiful character—loyalty, dependability, confidence, trust, love of God, and fidelity to man—are associated with this diadem in the crown of virtuous womanhood and of virile manhood.

The word of the Lord to His Church is: Keep yourself unspotted from the world (Jas. 1:27).

Yes, America is a "land choice above all other lands." It is the responsibility of Americans to build a mighty and superior nation. The history of the nations of the past proves that nations in the most fruitful and most productive of all lands may become senile and decadent.

While our sons, sweethearts, and husbands are offering their lives in defense of the God-given gift of free agency and for the right to live without the domination of tyranny, let us in the Church of Jesus Christ of Latter-day Saints as citizens of our beloved country, use our influence to see that men and women of upright character, of unimpeachable honor are elected to office, that our homes are kept unpolluted and unbroken by infidelity, that children therein will be trained to keep the commandments of the Lord, to be "honest, true, chaste, benevolent, and virtuous, and to do good to all men." Cherishing such ideals, we can with all our hearts say with the poet Longfellow:

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hope of future years,
Is hanging breathless on thy fate!

In the present crisis of the nations of the globe I pray that this great nation and the Dominion on the north may be truly the harbor of freedom, and a safe guide to the confused peoples of the world.

May the members of the Church of Jesus Christ, preaching the restored gospel, ever remember the Savior's injunction: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14, 16).

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

It is difficult by mere words to express our appreciation of the great mission the Tabernacle Choir is performing. This morning we express gratitude for their presence and the inspirational singing they have given us.

An anthem, "Hallelujah Chorus" ("Messiah")—Handel, was sung by the Choir.

Elder David A. Butler, President of the Snowflake Stake, offered the closing prayer.

Conference adjourned until 2 p.m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Sunday, April 4.

President David O. McKay, Second Counselor in the First Presidency, conducted the meeting.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

President Grant, as you know, remained throughout the entire session this morning. He thinks it wise to rest this afternoon that he may be with us again tomorrow.

There are present on the stand this afternoon the two Counselors in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the presidents of the First Council of Seventy, and the Presiding Bishopric.

Elder Richard P. Condie will lead us in singing. Elder Alexander Schreiner is at the organ.

We have the following telegram from Washington:

First Presidency, Care of Mormon Tabernacle, Salt Lake City, Utah.
Inspiring sermon by Elder Smith and uplifting music by Choir gratefully
and perfectly received. God bless you all.

EZRA T. BENSON

The congregation sang the hymn, "High On The Mountain Top."

Elder Alex F. Dunn, President of the Tooele Stake, offered the opening prayer.

The congregation sang the hymn, "Go Ye Messengers of Glory," (Words by John Taylor).

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

Brethren: We wish to thank you and commend you for your punctuality at this session. At three minutes to two o'clock every seat in the body of the hall seems to have been taken, and at two o'clock we were all in perfect order for the commencement of this service. That is as it should be.

Our first speaker this afternoon will be President Rudger Clawson, President of the Council of the Twelve.

ELDER RUDGER CLAWSON

President of the Council of the Twelve Apostles

My brethren, at the set time Columbus appeared, and the new world was born. At the set time Joseph Smith appeared, and it was predicted that a great and marvelous work was to commence. Both characters were here and had their part to play among the children of men. Columbus discovered the new world on October 12, 1492. Joseph Smith organized the Church of Jesus Christ of Latter-day Saints April 6, 1830, and it is destined to fill the whole earth.

A VISION IN THE KIRTLAND TEMPLE

I am impressed this afternoon to read a few words from the Doctrine and Covenants, Section 110:

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands;

and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

It is shown here very clearly that before this marvelous work and wonder should be accomplished certain keys should be given to the earth, and I have read in your hearing concerning these keys, and it throws a great deal of light on this subject. It emphasizes the responsibility resting upon Latter-day Saints to familiarize themselves with these keys and laws and testimonies that are given.

A TESTIMONY

I testify to you, my brethren, that this revelation was given for our profit, and I express to you my testimony in these words, that I know the Lord is with us, that Jesus is the Christ, and that Joseph Smith was and is a prophet of God. We are engaged in a glorious work. It is a marvelous scene to look out upon this gathering of Priesthood.

I trust that I may never lose this testimony that I have.

God bless you, in the name of the Lord Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

Ninety years ago, on the sixth of April, 1853, three missionaries were called to go to China to carry the gospel message to the people of that country. One of those young men was Hosea Stout, then a Regent of the University of Deseret. They were to go to San Francisco, and there take a sailing ship bound for Asiatic ports. The history of that missionary endeavor is among the most thrilling in the history of the Church. During that same year, Elder Lorenzo Snow laboring in Italy edited and printed the Book of Mormon in Italian, and Elder John Taylor supervised the printing of the same book in French, in the city of Paris. What a far-reaching work was done in those early days by the missionaries of the Church!

IMPORTANCE OF LOCAL MISSIONARY WORK

When the First Presidency issued their decision in 1936 that every stake of Zion should maintain an organized mission, the message was received by all the stake presidents as a clarion call. Within a few months, every stake had its local organization, and hundreds of missionaries had begun their work. The splendor of their spirit and the nobility of their achievements have already become known, for by their efforts, hundreds of souls have been brought to a knowledge of the gospel.

The call of these local missionaries is just as important and sacred as the call of the missionaries to go into foreign countries. While it comes through the stake presidents, it is none the less important and divine, for the First Presidency has delegated the stake presidents to attend to this important work. The mission is for two years, and when a brother or sister accepts the call, it is a sacred promise to God that he

or she will go forth with joy and faith to explain the message of eternal life. They may have felt at times something of fear, but they recall the words of the Apostle Paul to Timothy:

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Tim. 1:6, 7)

ADVICE GIVEN TO MISSIONARIES

As you go to your work, remember that the value of your teaching depends upon the spirit in which it is done. With your gifts and opportunities you converse with people of all classes, and you show them how they may glorify their lives through the gospel of Jesus Christ. The call you have accepted is much larger than can be met by any ethical code or teaching of philosophy. You put into your work your best thought, and that dignifies your lives. You are capable of doing better work than ever before, for you are to give every minute of your spare time to filling your minds with knowledge, for to be missionaries, you must be good teachers. Plan your work and devote your lives to it. You missionaries are not to do any other Church work than that of the true missionary, and no gifts of God can make good unless you give your spare hours to quiet and devoted study. Your success will depend upon the spirit of genuineness, of faith, and of humility, which characterize your words. Thousands of people have come recently to live in Utah. Remember that the world is full of good people everywhere, and it is for you to stir up the gift of God within them. It is not only the matter but the manner; not only the doctrine, but the man that count. Read the Church works with deep intent and purpose, and with prayerful hearts. You will appreciate the growing strength of your own powers. A noted scholar of Oxford University spent thirty-eight years in studying the book of Exodus, and think of the many scholars who have given their lives to the study of the book of Job. If you will read carefully the first chapter of the first book of Nephi in the Book of Mormon, you will see why one student has spent months in analyzing its fine content. The greatest and most enduring satisfaction comes from your studies and in your influence on individuals; in guiding them, helping them, saving them.

There is something noble, something ineffably rich and magnificent about your work. All that is expected of you besides your labors in the field and your hours of study is your attendance at sacrament meetings as well as your regular quorum and Priesthood meetings. Fulfill your missions with all your hearts and may God bless you in your noble work. Look to the future. Build upon the past, but look to better days. Strive for more knowledge and a better understanding of the "spirit of true religion." Glorify your Father in heaven by glorifying the divine gifts that He has given you. Then you will have power and strength, and people will sense your sincere purposes and your deep and abiding testimonies of the glory of the Lord.

If you missionaries will accept your call as a divine purpose, then

you shall walk unafraid every day and enjoy your hours with the people whom you meet. You will trust instinctively and naturally the guidance of the Holy Spirit on which you learned to rely in the days of your strength. May the Lord bless you in your sacred endeavors, I ask in His name. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

Since October Conference six months ago, a most unusual experience has been mine. With Brother Roscoe W. Eardley, I have visited in more than one hundred and twenty of the one hundred and forty-three stakes of the Church in what may be called an inspection tour of Welfare projects and activities. We have held regional Welfare meetings in sixteen of the seventeen Welfare regions. I have appreciated this assignment and the gracious manner in which you brethren have received us.

PURPOSE OF WELFARE PLAN

Being thus intensely engaged in the activities of Church Welfare, I am led to refer to some of them here. In April, 1936—just seven years ago—the First Presidency, in “An Important Message to the Presidents of Stakes and Bishoprics of the Church,” stated the guiding principles of the “Church Welfare Plan.” At the October Conference following, they read a report of what had been accomplished during the intervening six months. Their reason for inaugurating the plan was stated as follows:

Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of the dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. Work is to be re-enthroned as the ruling principle of the lives of our Church members. . . . The Church aims to help provide for the care and sustenance of those on direct relief—federal, state, and county, as also for those for whom the Church has heretofore cared.

The progress made in Welfare production since the beginning has been remarkable. The evidence of it is apparent in every stake. A record of the time, means, and enthusiasm voluntarily contributed to Welfare production and processing would fill volumes.

From those first general instructions given in April, 1936, that “every bishop should aim to have accumulated by next October conference sufficient food and clothes to provide for every needy family in his ward during the coming winter,” has developed what has come to be known as “the annual Churchwide Welfare budget,” prepared each year with great care. The one for 1943 now in your hands, if produced, processed, and delivered to bishops’ storehouses, will supply eighty percent of life’s necessities for thirteen thousand people. We are getting some very valuable experience in producing.

There are, however, two objectives of Church Welfare, for the accomplishment of which we must accelerate our efforts. First, we must

prayerfully and diligently seek to develop production and other projects through which work, that is, employment, suited to the capacity of our non-self-sustaining members shall be provided, and second, we must with vigor and in the spirit of true charity, which is "the pure love of Christ" (Moroni 7:47) seek to induce these, our brothers and sisters, to help us in our Welfare activities and to be cared for in the Welfare way. Only thus can we help to do away with the curse of idleness, abolish the evils of the dole, and once more establish industry, thrift, and self-respect amongst our people.

DUTY OF CHURCH MEMBERS TO BE LEADERS

There is still a tendency amongst us to place our hope and confidence for economic security in governmental and other welfare agencies rather than in our own industry. We have no business being carried away by the false panaceas of the world. We are the members of the Church of Christ. The Church and its members are to be leaders—not leaners—in the solution of the problems which confront us. We of the Church possess the "everlasting covenant, even the fulness of the gospel" (D. & C. 66:2), which is to be our guide in resolving all issues. On this subject the Lord hath thus spoken:

I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9)

And again, when giving instructions for the organization of His people, in regulating and establishing the affairs of the storehouse for the poor of His people, the Lord stated His purpose to be:

That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world. (D. & C. 78:14)

Now, the Welfare plan points the way to that independence. At the base of that way lie some fundamental principles for the Latter-day Saints—and for all peoples in the world, for that matter—to practice.

First, every individual should value his or her independence and labor with all his might to maintain it by being self-sustaining. This the Lord enjoined upon us when from the Garden of Eden He sent forth our first parents under the stern command, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Genesis 3:19).

Second, next to himself, the responsibility for sustaining an individual rests upon his family—parents for their children, children for their parents. It is an ungrateful child who, having the ability, is unwilling to assist his parents to remain independent of relief.

Finally, the individual having done all he can to maintain himself, and the members of his family having done what they can to assist him, then the Church, through the Welfare plan, stands ready to see that its members, *who will accept the plan and work in it to the extent of their ability.*

shall each be cared for "according to his family, according to his circumstances and his wants and needs" (D. & C. 51:3).

AN EXAMPLE OF SELF-SUPPORT

Here is an example of what I mean by accepting the plan and working in it to the extent of one's ability.

There is an enterprising bishop in the Church who had living in his ward a retired cabinet maker, owning enough tools and power machinery to equip a small shop. In the Welfare way a shop was built, equipped, and stocked with lumber and other necessary materials. In that shop such articles as tables, benches, chairs, and cabinets are made. Many of them have been placed in our meeting houses in that area. The day I learned of this project, I was happy to see there an elderly brother who had many years ago helped teach me the carpenter trade. He has passed the most active years of his life and cannot now hold a job in the competitive world. He can, however, do considerable work in that shop. He responded with spirit to the invitation and there gives his full services. From the bishops' storehouse, well-stocked from Fast offerings and Welfare-produced commodities, he receives a comfortable living. He is thus sustaining himself and his wife. This accomplishment has been duplicated many times in our Deseret Industries and on other Welfare projects.

The Church has within itself the power to make every one of its members, who can do anything, self-sustaining in the same way, if the leaders will only use that power in the spirit of their calling and our people will be converted and work and be cared for in the Welfare way.

THE NEED FOR PERMANENT PROJECTS

I repeat again, my brethren, you and the Church members in general have responded magnificently to the calls made upon you for Church Welfare. You have given time, money, work, and property unstintingly. There is one more thing required. To succeed wholly we must give ourselves to the solution of the individual problems of our brothers and sisters. If we would draw them closer to us, win them to the Welfare way, we must have as great an interest, or greater, in them as individuals in the solution of their personal problems and in the success of their lives as we do in obtaining the material things which sustain their lives. We must develop projects which will call for the service which they can render and demonstrate to them that the plan needs them as much as they need it.

Presently we are acquiring and developing permanent projects. This is well. We need permanent projects to insure the production of the necessities of life. We need them so that we shall have a place where our members can work in producing those necessities when their present employment ends. As we develop these projects, let us keep close to the people who should be sustained by the products thereof. Let us bring them in and give them a hand in the developing. Unless they work upon the projects, unless there are projects upon which they can work, according to their capacities, and by so doing sustain themselves and thus re-

habilitate their lives, the Welfare plan shall not have served its full purpose.

TRUE SERVICE CALLED FOR

Oh! I know that such an approach calls for patient, intelligent, devoted, and Christ-like service. I know that it is easier just to give money or to go and do the work ourselves, but just giving money and doing the work ourselves will not build up and rehabilitate our brethren. We often do for our children that which they should do for themselves, rather than spend the time and effort, and exercise the patience necessary to teach them how, and induce them to do it. But to what end? To the ruin of our children in many cases.

Through the Welfare plan we shall make a practical application of the divine command, "Love thy neighbor as thyself" (Leviticus 19:18). When we do, "the curse of idleness will be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people." Then the Church shall "stand independent above all other creatures beneath the celestial world," in very deed "a light . . . for the gentiles to seek to."

God help us to speed the day, I humbly pray in the name of Jesus Christ. Amen.

BISHOP MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

If ever I prayed in my heart that I would have the Spirit of our Heavenly Father, it is today. I hope that whatever I say will be perfectly understood. If what I am going to say is not understood, I certainly will be in very bad shape.

CONFUSION OF WAR BRINGS WORRIES

This man Sherman who marched to the sea, gave a real definition of war—it starts with "h," the second letter is "e," and the last two letters are alike. I do not suppose there was ever a time when we did more real tall thinking, than today. The business man is wondering what is going to happen to his business, what is going to happen to his securities. He is worried. The educator is very much concerned. He is wondering if the clock is being turned back, going to be turned back, and if things considered fundamental are to be thrown in the ash can. Probably I am not putting it too extreme.

The man who champions religion is downcast. Yes, he is upset.

However, as we are brought close with death there are two philosophies facing one another—One "*eat and drink and be merry, for tomorrow we die*"—the other "*there are no atheists in fox holes.*" With men as they are brought, if you please, face to face with God, the latter philosophy is predominating. Men though sometimes skeptical otherwise, are turning to God as they never were before. Whether they admit

it or not, deep down in their soul, there is religion. Sometimes a man won't admit it—but in an unguarded moment—the bottom of his soul reveals itself and you see him in his true light. He lets the cat out of the bag—like the boisterous fellow who blats out, "My father was an atheist, my grandfather was an atheist and, *thank God*, I am an atheist."

A PILOT CONFESSED HIS BELIEF

I had the pleasure the other night of eating dinner with this man Whittaker, one of the co-pilots with Eddie Rickenbacker. He is one of those rough and ready fellows we read about, with no pretensions. He says he never went to church in his life. After the meal was over, I walked out in the hall with him, and I asked: "If you don't mind, I would like to ask you a question—very pertinent, or impertinent, whatever you would call it."

He said, "Go to it."

I said: "During those three weeks trial did you have anything of a religious nature come over you?"

He came back strong. "Decidedly so. I have two new words in my vocabulary—'*I believe*.' " He said: "We didn't pray to God, we talked to Him. If you were going down a lonely street and were waylaid by ruffians and you called and shouted, and the police came to your assistance, you would believe in the police, wouldn't you?" He concluded, "*I believe*."

Many details of that trip that man told us that were decidedly inspiring. As men get up against real trouble, they get more religious.

Last but not least, we are worried over our morals. To read the statistics of the liquor control in the State of Utah knocks you cold. In 1941, one small county consumed hard liquor to the tune of \$60,000—(you believe in eternal progression)—1942 it was \$180,000. Now just a few things like that remind us where we are going.

FRANKNESS FROM A YOUNG SPEAKER

Now we are at the point where we are getting onto a dangerous subject. May the Lord help me that I am understood. A typical young Mormon boy in one of the wards the other night made a talk. I had a copy of that talk given me by a friend, because she thought that maybe I might be interested in it. The boy started out something like this:

"I am going to be frank, I want to be. I hope that I am understood." (As the young people term it, he wanted to let his hair down.) He continued: "Generally when I am asked to give a talk in Church—a few days ahead Pa writes it, Ma corrects it and then Bill runs it off on the typewriter. Then, of course, I learn it off by heart. Now tonight I am not going to do that. I am going to speak just the way I feel." And by the way, I think we ought to encourage more of that kind of talks than we do; we ought to encourage originality; we ought to encourage people to have the courage of their convictions and say what they think. You know, if more talks were given extemporaneously we would get closer to the hearts of the people. Even Mark Twain said he believed in extem-

poraneous talks. He said he had been studying on one for fifteen years. When he got a chance, he said he wanted to give it. (Laughter) Now, I believe that.

Let's encourage more freedom of speech. It is as refreshing as a drink from a cool fountain. Let's have more expressions that are spontaneous—yes, if you want, call it *spontaneous combustion*.

The boy proceeded. He started to talk about his friend John. "John was raised in a good family, good parents, good home atmosphere. He goes away to school, gets away from the home fireside, and the first thing you know, John starts to smoke."

John is like some other good men. He has weakness. You bishops of the wards, what attitude is yours with John? Are you *kind* or are you *rigid*? Do you take an attitude, do the people of your ward take an attitude that means John is not wanted any more? If I understand Christ, that was not His attitude. Do you want to drive him away from Church?

That boy is somebody's good son; some mother loves him; some father wants him to keep the standards of the Church. Are you going to drive him out, or are you going to put your arm around him and bring him back. "To err is human, to forgive divine."

A PLEA FOR THE BOYS IN THE ARMED SERVICE

I did not say we should have less regard for the standards of the Church; we ought to have more regard for them. We ought to put them up higher; but when a lad makes a mistake, let us be kind. Do you think I am getting too broadminded? Bernard Shaw says: "Be open-minded, but don't get in the draft." Do you think I am in a draft? Oh no, I don't think so. I would rather die of *pneumonia through getting in a draft* than I would die from *hardening of the arteries*. A lot of people die of that. In plain American English, are you too rigid?

Now, you have 25,000 boys in the service; you are preaching to them; you are corresponding with them. They are in a new world. They have been taken from the workshop into this new life; they have been taken from the farms, from taking care of beets, into this new life. "An idle brain is the devil's workshop." I am not saying those men are particularly idle, but there are moments when they don't know what to do with themselves; they are tempted as they never were before. What about the boy that stays at home and is not tempted? What about that boy that is tempted? What are you going to do with him when he comes back. Is your attitude going to be one of rigidity, or are you going to be kind to him?

The sun and wind had a meeting one day, and the wind said: "I can take that fellow's coat off quicker than you can." The sun replied: "Go to it." The wind started to blow, and the harder it blew the harder the man pulled his coat around himself. The coat stayed on. The Sun said: "All right, give me a trial." He beat down on that fellow's back, and soon the coat came off. *Kindness*.

A STOREKEEPER AND A POUND OF BUTTER

My mother told me a story once I never forgot. It was about a

fellow who had sticky fingers. (I'll try to make myself clear.) He went to a shop and when he thought the merchant was not looking lifted a pound of butter. He concealed it under a big stiff hat that he wore. It was in the days of the big beaver hats. Some merchants are like some schoolteachers—they have eyes in the back of their heads—the store-keeper knew where the pound of butter was.

Now, he's going to call the police—he's got him hands down. That's what you think. But the grocery man had another way of teaching that fellow a good lesson. Yes, he was going to turn on the heat—but with kindness. It was winter. He led his friend over to the fire and with all the warmth of hospitality beckoned him to the stove. "Sit close up to the fire, John; it's a cold day." Yes, he put on the coal. The stove was a crimson red.—So was John. Now John began to sweat. It wasn't a question of rendering lard, it was *rendering kindness*.

Well, now, the shop man got his butter back. The story is a little far-fetched I agree, but John will never again "worlds without end" make a larder of his hat.

AN APPEAL FOR KINDNESS TO THE ERRING

Now, in closing: let us be kind; do not forget that the man who has his weakness is that fellow that charges up San Juan hill to give you your liberty; that fellow that leads his fellows in battle with: "We lick them today or Molly Stark is a widow"; yes, the daredevil that bares his breast to Japanese bullets at Guadalcanal. He may have his weakness, but when you put on your slippers at night and huddle yourself to the fire of liberty, do not forget there is somebody out there who has faults, but who is the one that dares to face death to give you your liberty.

Judge not the working of his brain,
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field
Where thou wouldst only faint and yield.

—Proctor

May the Lord help us to be kind. Someone, when asked the definition of heaven replied: "*Heaven is the place where everybody is kind.*" And we will get twice as far if we will be less rigid and more kind.

So many Gods and so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is what the sad world needs.

—Wilcox

May the Lord help us in it.

"Guide Me To Thee" was sung by the Men's Chorus of the Tabernacle Choir.

PRESIDENT DAVID O. McKAY*Second Counselor in the First Presidency*

Many changes have occurred in Norway since A. Richard Peterson presided over that mission. Tragedy has hit the land, but we should like to hear a few words from Brother Peterson, as he has not reported since he was honorably released as president of the Norwegian Mission.

ELDER A. RICHARD PETERSON*Former President of the Norwegian Mission*

I have had a great many surprises in my life, but this tops them all. I do not remember having been so greatly surprised before in my life.

I left Norway in October, in 1939, and this is the first time I have had the privilege of giving a report, and I do not know that I could give very much of an honest report now. Things have changed so much since I left over there, and yet my heart goes back to those fine people. I do not know where we will find better people in all the world than we have in Norway, and I am wondering now how those people are getting along.

MISSIONARIES LEAVING NORWAY

During my stay there, from 1936 to 1939, it seemed as though the time had come when it was necessary to evacuate the missionaries, and we were making preparations. We were informing the Saints at that time that they must be prepared to take over the work, as the missionaries would probably be called away. They could not realize such a thing, they could not understand it; it seemed foreign to them.

When the day came that the missionaries were evacuated, and it seemed as though the Saints were left alone, their hearts were sad. I see, as I saw on the day that we left Norway, those poor Saints, several hundred of them standing on the pier. Their hearts were broken, their faces were sad, tears were running down their faces, and they said: "Now the missionaries are leaving us, the only hope and the only strength that we had." And so I feel sorry for those people, but I am sure that our Heavenly Father will be mindful of them, many of whom gave practically all they had for the Gospel. They did so much in research work, finding their ancestors and sending their names over to have the work done for them, and many times they went without food, some of them, in order to do this vicarious work, or to have those names sent over so this work could be done.

So I say, I am grateful that I labored among those people. I am grateful that I have had the privilege of spending ten years of my life preaching the everlasting Gospel in that land, where so many of God's children are gathered. They are of Israel who are living in that peace-loving country, and I hope the day will come when they will again be liberated and have the privilege of worshipping the God whom they love, and according to the dictates of their own conscience.

INTERESTED IN YOUTH OF THE CHURCH

I love the Gospel. I am interested in the young people of this Church, and I hope that those who are presiding in the wards are mindful of the great responsibilities resting upon them as fathers in the Church. I was sorry when I visited one little ward in one of the stakes of Zion shortly after I came home. I went there and saw a great number of children playing outside. I was intending to visit their Sunday School that morning, and a little girl came up and said: "There will be no Sunday School this morning." The bishop had left word that there would be no Sunday School because he and his counselors had gone out to bring in the flocks. They had gone pheasant hunting. So those children were left alone without the necessary guidance of those appointed to give them spiritual food. So I say, you who are called to labor as fathers in Israel, see to it that you do not neglect the people of this Church. I am greatly interested in them.

While I was in Norway about one hundred young men, the finest people in the Church, were sent to labor under my direction, and most of them now are in the armed forces of the United States. God bless them. God bless the parents of those good boys, for they have sacrificed for them. My testimony is that there is not anything in the world that will equal this Church, or that will give you greater satisfaction in all the world than to live the Gospel of Jesus Christ, giving your time, your talents and all that you have for the Church.

May God bless us and help us that we may realize our position in this Church, I humbly pray, in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I believe I can state the substance of the message I have in mind in one sentence. I say it particularly for the young people of the Church, because I know that so many of them are confused at this time. What I wish to say is this: War does not change fundamentals.

CHANGES BROUGHT BY WAR

War changes many things, of necessity. It may change the clothes we wear, the quality and quantity of the food we eat, and many of our other habits of life; but it does not, it must not, it can not change the basic fundamentals.

These young men of ours who have broken up the pattern of their lives to go into the service of their country are going to want to come back to those places they have left, and to take up life, insofar as circumstances permit, where they left it. I think their conduct must always be modified by this thought.

Our young women must keep this in mind, too, I am sure. They have many vital decisions to make; the pattern of their lives is broken

up likewise. But all of the decisions they make must be based on the bedrock fundamentals of life which have been taught them in their homes and in this Church. Decisions prompted by expediency must not be allowed to become a habit; the attitude of living in a state of emergency must not be allowed to become chronic; and our thinking must not be allowed to go off on unsafe tangents because of the urgency of the moment.

FUNDAMENTALS UNCHANGED

War does not change the fundamental that it is still a wise thing to spend a little less than we make; to raise a little more than we think we'll need; to keep our birthright, in a physical sense—our roots in the soil.

It does not change the fundamental that upon this Church has been placed the obligation to preach the gospel. The pattern of our preaching may change; the composition of the manpower that preaches the word may change; our methods may of necessity change a good deal; our work may be done largely at home in the stakes instead of abroad in foreign fields, but still the obligation is upon us.

War must not lower any of our standards of personal conduct. A uniform does not give a young man any special privilege, so far as a young woman is concerned; nor does it justify any young woman in lowering any of her standards or principles or ideals, under any conditions whatsoever, so far as any young man is concerned, a uniform to the contrary notwithstanding.

I believe I shall leave the statement there.

Our young men are making great sacrifices; a full share of them are in the armed forces, in comparison with other groups of like numbers. We are all willing to do all that has to be done, and more, to meet the needs of the hour; but beneath it all, our feet must be squarely fixed upon bedrock fundamentals which no emergency or expediency or state of war should or can be permitted to change.

THE BLESSING OF THE LORD INVOKED

May the Lord God be with these young people of ours in all of the confusion that faces them, in all of the decisions that they have to make, and help them to make all of those decisions on that same basis of fundamental truth which would and must determine the vital decisions of their lives at any time.

I know, as you do, that God lives, that this is His work. I ask the blessings of our Father in heaven upon each of you and all of us, and upon those who are not with us, those of our members who are living in a state of war, in occupied countries and elsewhere, that their faith may be strong, that their lives may be preserved, and that they may endure to the end and receive all of those promised blessings for those who do endure.

God be with you. Amen.

ELDER ALMA SONNE*Assistant to the Council of the Twelve Apostles*

To most of us a General Conference of the Church is an important event. From it we receive strength and courage. It occurred to me as I sat here this morning and this afternoon that the Church is a great educational institution, supplying the training and the education so much needed in this world, torn asunder at the present time by war and destruction. Its purpose is to enlighten and exalt humanity.

CONFERENCES AN INSPIRATION

Today, in conference assembled, we rejoice in the efficiency of this Church, in its vitality, its power, its growth, its leadership, in its comprehensive program, and in the wide scope of its activities. The conferences of the Church have always been a great inspiration to the Latter-day Saints. We come here to be renewed in our faith, to be encouraged in our labors and to be strengthened in our responsibility, and we never go away disappointed.

RELIGION A PRESENT DAY NEED

The challenge to you and me today, as workers in this Church, has never been greater. "There was never a time more cut off from Christ," says a modern writer, "than the present, and there was never a time that needed Him more."

We have witnessed in recent years a departure from fundamentals long established, a breaking away from standards and doctrines that are as old as the Decalog. The paramount need of the hour, it seems to me, is a return to the old-fashioned virtues that formed the very bedrock of our social and economic life. We should have learned long ago that paganism and true Christianity can never be welded together. You cannot serve God and Mammon, said Jesus. That doctrine was true centuries ago when it was uttered; it is true today. A compromising, distorted and vacillating Christianity was never taught by Jesus and His apostles, or by Joseph Smith and his followers. They were firm and unyielding in their requirements for Church membership.

REJOICES IN CHURCH

I rejoice in the testimonies which have come to me concerning the divinity of God's work. It is a great work, as I said in the beginning. The Church is great in purpose and plan, in its program. It is great in its achievements, and in its missionary endeavor. In these days of crisis and turmoil we must not fail, for much depends upon our faith, our integrity, and our activity in the Church.

May God bless the Latter-day Saints, that they may be true to their responsibilities and true to their convictions, I pray, in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

Dear brethren, fellow-workers in the cause of Christ, I pray that I may be guided by the good spirit that has been with us throughout this day in the few words I may say.

I should like to comment on the theme which was placed before us by President Clawson. This conference coincides, so it happens, with the fiftieth anniversary of the dedication of the great Salt Lake Temple. That beautiful edifice, made of granite and lifting its spires heavenward, is an evidence of the willingness of the Latter-day Saints to yield obedience to the will of God, and to sacrifice in behalf of His cause.

THE IMPORTANCE OF TEMPLE WORK

The work done in the temples of the Lord represents the culmination of the obligations, privileges and blessings of the Priesthood. No man has completed—nor a woman with him—the Priesthood cycle until he has received the blessings that the temple has to offer.

It is sometimes thought that the work done in the temples is for the aged, and decrepit. Temple work is, primarily I was about to say, for those engaged in the active affairs of life, for those who are in the midst of life's battle, the young and the middle-aged. Perhaps they need it most. Certainly, it is quite as much for these as for those who seek refuge in their old age in the blessings of the temple.

Work in the temples is also for the dead. That we all know. Imbedded in the temple ceremonies and endowment is one of the most glorious of all the principles of truth given in this day—the principle of universal salvation. We are all the children of God, His very children; and He desires to bring all of us back into His presence, into His kingdom. He has provided means by which this may be done. He has no favorites, except as we ourselves by our imperfect living may defeat His desire. That is one of the great doctrines of the Church; unique and peculiar to this people. It is a challenging doctrine, that though a man may fail to hear the gospel upon earth, though he may fail, when he hears it, to comprehend it, he may yet have the opportunity after the grave, after this life is over, to participate in the blessings of the gospel, and to win his place in the kingdom of God.

It is a marvelous and comforting thought that there is hope beyond the grave. Millions have died in sorrow, and those who have been left behind have sorrowed and suffered, because they have failed to understand this law, one of the fundamental, basic principles of the gospel.

Temple work is very important. The Prophet Joseph Smith is reported to have said—it is so recorded and printed—that there is no more important duty resting upon the Latter-day Saints than to do the work for which we have erected temples. It is interesting to remember that in the Doctrine and Covenants, the collection of some of the revelations given by the Lord to the Prophet Joseph Smith, the oldest revelation, therefore really the first, deals almost wholly with the subject of salvation

for the dead. It is a significant fact of history, also, that Brigham Young had been in this valley only four days when he came to a spot a few feet from where we are meeting today, in the midst of the sagebrush, and placed his cane in the ground, saying: "Here we shall build a temple to the Most High." The pioneers were hungry and weary; they needed food and rest; a hostile desert looked them in the face; yet in the midst of such physical requirements they turned first to the building of temples and to the spiritual food and strength that the temples provide.

Sometimes we forget the greatness of this work. It is a glorious thought that you and I, ordinary men, may do work upon earth that will be, is, recognized in heaven; that we may be as saviors to those who have gone before us into the unseen world. The Lord came upon earth and, in our behalf, in behalf of the whole race of God's children, did work which will bring us eternal life and joy and blessings. So, in a humbler manner may we, each one of us, do work for the dead that will bless them eternally, if they accept our service. We, also, may become saviors—"saviors on Mount Zion." That is a glorious thought that should remain in the minds of Latter-day Saints. It certifies to the claim that mankind are equally the children of God. It extends the doctrine of brotherhood to the whole human race.

LOVE IS SHOWN BY SACRIFICE

The Savior gave of Himself, gave His very life that we might live. To sacrifice that others might be blessed was His word, His work, His life. Sacrifice is the evidence of true love. Without sacrifice love is not manifest. Without sacrifice there is no real love, or kindness, the kindness suggested in the splendid theme discussed by Bishop Ashton. We love no one unless we sacrifice for him. We can measure the degree of love that we possess for any man or cause, by the sacrifice we make for him or it.

As the Lord gave His life to prove His love for His brethren and sisters, the human race, we may show the spirit of love more vigorously than we have done if we will make the small sacrifices necessary to seek out our genealogies, to spend time and money for the work, to take time to go to the temple ourselves for the dead. All such service may entail sacrifice, but sacrifice lifts us toward the likeness of God, the likeness of our Elder Brother Jesus Christ. If we Latter-day Saints have any great ideal, it is that of our Elder Brother. All that we strive for, and all that we have fought for, and all that we pray for, is to become more and more like Him as our days and years increase. As He gave His life, unselfishly for us, so each of us, extending the open door of salvation to the dead, most of whom are but names to us, may then by our unselfishness claim in very deed to be followers of Christ.

POWER AND STRENGTH CAN COME FROM UNSEEN WORLD

Temple work, in form and substance, reflects the fundamental principles and thoughts belonging to the gospel of the Lord Jesus Christ. We must dig deeply to taste the sweetness of the gospel. We cannot merely

move about on the surface to secure the full gift of the Lord's plan of salvation. Deep down in the eternal realities, of which temple work is one, lies the real meaning, message, and blessing of the gospel.

These are trying days, in which Satan rages, at home and abroad, hard days, evil and ugly days. We stand helpless as it seems before them. We need help. We need strength. We need guidance. Perhaps if we would do our work in behalf of those of the unseen world who hunger and pray for the work we can do for them, the unseen world would in return give us help in this day of our urgent need. There are more in that other world than there are here. There is more power and strength there than we have here upon this earth. We have but a trifle, and that trifle is taken from the immeasurable power of God. We shall make no mistake in becoming collaborators in the Lord's mighty work for human redemption.

So my message to you, my brethren, the leaders of Israel, is that in performing our many duties, we remember to give a good share of our time and thought and energy to the work for which this great Salt Lake Temple, and the other temples, were erected.

The story of the rising of the Salt Lake Temple, round by round, in the midst of poverty and hardship, and under the unspeakable persecution of our people, is one that will never be forgotten by the Latter-day Saints. It will rise to become an epic of man's devotion to truth. It should be a great inspiration for us in our day. We do not want easy days; we want days, no matter how hard they may be, that lead us into the likeness of our Brother, Jesus Christ, and into His presence, and His Father's.

God bless us and prosper us in our work, and make us capable to do the work which has been placed upon us, I pray, in the name of the Lord Jesus Christ. Amen.

ELDER NICHOLAS G. SMITH

Assistant to the Council of the Twelve Apostles

My brethren, we have had two glorious sessions. Kindness seems to be the theme. I thought as Bishop Ashton was pleading for more kindness, how fitting; and that I would like to tell something that happened to me just three weeks ago today. I was in Los Angeles without an appointment, and consequently wended my way over to the Hollywood Ward. As I came up to the door, a kind, affable man extended his hand in greeting, and said:

A WARM WELCOME

"You are welcome here. Come in." It was not a hard thing to go into that chapel. After the opening exercises, I went with one of the classes, and the teacher had sort of a "free for all" discussion. It seemed that he was drawing out the class members as to their attitude and feelings. He asked them of their difficulties, the trials they were having, and how they overcame them.

EXPERIENCES OF A CONVERT

Many class members told of sweet things that had happened to them, difficulties that they had overcome. Finally one man stood up and said: "Years ago I joined the Church in Denmark. I never felt such love, such sympathy, and such kindness in my life as I felt amongst those people that were in that branch. I was thrilled to be a member of the Church of Jesus Christ. I did my duty in the Church. I worked up to be an assistant to the superintendent of the Sunday School, thrilled in the knowledge that I was actually growing in the gospel. Then about twenty years ago the way opened up for me to come to Zion. I came, bringing my certificate of identification with me. As Sunday rolled around, I went over to the ward in which I was living, thinking that the bishop would be delighted to know he was getting a new member, and I had him pointed out to me. I couldn't say very much in English; I walked up to him and handed him my certificate of identification, and he said: 'O.K.' And that was the end of the conversation.

"I had a difficult time because the warmth that I had known with the missionaries in Denmark was not here. I sat through the meeting. I went for several Sundays; no one paid any attention to me whatsoever, and finally I gave up. For twenty years now I have wandered all over America, unhappy and miserable, trying to find some peace, and knowing all the time that the gospel was true, but it was not lived the way that the missionaries had taught us it was to be lived, and as it should be lived. I happened along this street four weeks ago. I came to the door of this beautiful chapel and a man held out his hand, and spoke to me, and said: 'Welcome.'

"The next Sunday I was here, and last Sunday I was here, and today I am here. I am beginning to feel that thrill come back that I had in Denmark. Someone was kind to me."

As he sat down, thrilled to think he had come back into the Church, he promised before that Sunday School that he would continue to be a Latter-day Saint. I was touched. I stood up and said: "I wonder if anyone else is here today for the first time? It happens to be my first day here, and as I came up to the door, someone shook hands with me. Has anyone else had an experience who has come today for the first time that makes him feel he would not want to come again for twenty years?"

One sister held up her hand and said: "I came today for the first time, and someone shook hands with me at the door, and I am coming back next Sunday."

STORY OF A BISHOP'S KINDNESS

Brethren, you men who are responsible for taking care of the sheep, you who are in constant touch with them, be kind. I had a fine young missionary come out to me in the California Mission. He was telling me that he had been a little bit careless as a boy, but he said on one occasion, about six years previous, when he was about sixteen years of age, he walked into the office of the bishop, just a little bit ashamed. For his mother had forced him to pay tithing on a dollar he had earned, but

the payment was so small he was almost afraid to do it. Finally he laid the ten cent piece down on the table and said: "This is my tithing."

He said the bishop, who was writing out receipts, dropped his pencil on the receipt book, stood up and put his arms around him and gave him a hug and said: "My lad, if you will always do this, the Lord will bless you and you will be happy." He said: "From that day on I was blessed, because every week my earnings increased until I had enough to come into the mission field. I will always be grateful to that bishop because he was kind."

PLEA FOR KINDNESS

Brethren, we all have our responsibilities and our difficulties to face, but bishops, presidents of branches, you who come in such close contact with the members, never fail to put your arms around them and encourage them. Kindness above all else will keep them close to you and the Church.

God bless us and help us that our love and our kindness may have such an effect upon our membership that all will want to turn to the Lord and keep His commandments, is my prayer, in Jesus' name. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

This evening all visiting brethren are invited to attend services to be held in the wards throughout this city. There will be no general evening meeting.

Questions that have come to the First Presidency and to the General Authorities of the Church indicate that there are some who do not yet clearly understand who shall attend and who shall take charge of regional meetings to be held one week from today and two weeks from today. It has already been announced that the following are invited to those meetings:

The Stake Presidencies and Stake Clerks

Former Stake Presidents

Patriarchs

Bishoprics

Ward Clerks

Three members of each Priests' group or quorum to be chosen or appointed by the bishopric of the ward

Some think this means that the Priests quorum has been given a presidency. That is not the case, because the bishop of course constitutes the President of the Priests quorum. Each bishop should choose three young priests to attend the regional conferences with instructions that these young men return and report to their respective groups or quorums.

Presidencies of Teachers quorums (ordained Teachers, of course)

Presidencies of Deacons quorums

Now we add to that announcement that Aaronic Priesthood Committees, Stake and Ward, including those who have direct charge of the adult Aaronic Priesthood, are also invited.

Some seem to be at a loss to know in which regions certain stakes belong. Will you please refer to your Church Directory and you will find there that the division into groups is the same as that given in the Church Welfare department. You will also find the stakes listed in groups in the *Deseret News* of last evening.

All ward teachers from every ward are invited to be present and instructions to ward teachers will form a dominant theme of these regional conferences. Other topics will be "Personal Responsibility of Men Who Hold the Priesthood, and Quorum Responsibility." These meetings will be inspirational as well as educational; they are not divided into convention work. The General Authorities will give instructions which I am sure will prove timely and applicable, particularly to the Aaronic Priesthood. The direct responsibility of making preparations for these regional meetings will rest upon the presidency of the stake in which the meeting is being held. In those stakes in which the chapel or tabernacle is used by more than one stake the First Presidency will designate the stake presidency to have charge.

Meetings will be held as follows: At 10 o'clock in the morning and at 2 o'clock in the afternoon. These will be general sessions attended by all those whom I have named. Between meetings, at about 12:15 p.m., there will be held another special meeting. Those who are to attend this meeting will be designated by the visiting General Authority. The regular ward meetings will be held as usual. In those wards so far removed from the central place of meeting that it will be difficult for the bishoprics to return to take charge of the evening meeting, some High Priest should be given the special appointment to take charge of the sacrament meeting. As April 11th has been designated as a special night in which to take up genealogical work, commemorating the dedication of the Salt Lake Temple, it would be fitting if the bishopric were to throw the responsibility of conducting the meeting upon the Genealogical Committee.

I believe that will cover most of the items which you should know tonight in order to give due notice in your ward meetings. These instructions will be sent to Stake Presidents by letter.

I omitted the High Councilmen—The Stake Presidencies, Stake Clerks, former Stake Presidents, High Councilmen, Patriarchs, Bishoprics of Wards, Ward Clerks, three representing each quorum of Priests, the presidencies of Teachers quorums, presidencies of Deacons quorums, all Ward Teachers, and Aaronic Priesthood Committees of Stakes and Wards.

The congregation joined in singing, "The Spirit of God Like a Fire is Burning," (William W. Phelps).

Elder Charles W. Dunn, President of the Logan Stake, offered the closing prayer.

Conference adjourned until Monday, April 5, at 10 o'clock a.m.

SECOND DAY

MORNING MEETING

The third session of the Conference was held Monday morning, April 5, at 10 o'clock a.m.

President David O. McKay, Second Counselor in the First Presidency, conducted the services.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

The time has arrived for the opening of this the third session of the 113th Annual Conference of the Church. President Grant is with us and is presiding at this meeting.

There are present on the stand, with President Grant, his two Counselors, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

Elder J. Spencer Cornwall will direct the music, and Alexander Schreiner is at the organ.

We will open the meeting by the congregation singing, "Come All Ye Sons of Zion," Song Folder number 19. You who have hymn books will find it on page 257.

The congregation sang the hymn, "Come All Ye Sons of Zion, (Words by William W. Phelps).

Elder Levi S. Udall, President of the St. Johns Stake, offered the invocation.

The congregation joined in singing, "How Firm a Foundation" (Kirkham).

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I am very happy, my brethren, to have the opportunity of being in this conference to hear the words of inspiration, counsel, and instruction that have come to us. I trust that I may be able to say something that will be helpful and that I may be humble in the things that I say.

I heard of a speaker who, in telling of his experiences in delivering a sermon, said that as he stood before a congregation he felt he was a great waterfall pouring out the word of the Lord into the hearts of the thirsty people. A man who was standing by him said, "Brother, from

where I was sitting in the audience you didn't look like much of a waterfall. In fact what I saw looked more like just a trickle."

INCREASE IN VISITORS TO TEMPLE SQUARE

As you know, I am connected with the Temple Square Mission. We have many thousands of people coming there. We thought that the war would interfere with this mission, that we would not have very much to do. We were mistaken. During the months of January, February, and March of last year, when the grounds and tabernacle were open, we had something like forty-three thousand people. This year during the same three months when the tabernacle has been closed, we have had something like fifty thousand people. Three times as many people are going out with the guides this year as did last year. In the same three months of last year we sold two hundred seventy-six copies of the Book of Mormon. The three months of this year we have sold five hundred thirty-six copies of the Book of Mormon.

I am giving you this information because a number of people, principally members of the Church, thought that because the tabernacle is closed no one would come to visit with us and that we would not be able to do the type of work that we were able to do previously. In fact, among our own membership we often hear it said that the closing of this very historical building is a great calamity and that we are failing to reach the people whom we should reach.

I grant you that the opportunity of coming into this building is a choice one. Inside this building there are a sacredness, a spirit of worship, and a quietness that reach into the hearts of men and women and in some way go down deep into their souls. It makes them remember the great faith and courage of our pioneers who made it possible to have this building, this block, and this city of ours. However, I am quite sure that many of us forget that the Block is also a sacred spot and that in it there is the spirit of worship, that God is here with us, and that all men and women who come within our gates are blessed and may feel the inspiration of the Lord as they come among us.

CLOSING OF THE TABERNACLE

I surely wish our people could realize this fact and not feel that all has been lost simply because the tabernacle has been closed. Seemingly, we have no objections from our friends. We have any number of army men and civilians who, when we say the building has been closed because of the war emergency, say that that is the right thing to do. The only opposition that we have, seemingly, comes from our own membership. The work that we are doing in the Block is of immense value to the people who come here. The guides are having the same opportunity of preaching the gospel. We ask our guides to make an hour the maximum and about forty or fifty minutes the minimum of time to hold the people as they take them through the Block. So our guides are using the fifty and sixty minutes, just as they have always used in preaching the gospel of Jesus Christ. When men and women go away, I am quite certain

they go away with a more kindly feeling concerning the Church of the Lord that has been established in these latter days. Without any doubt we are doing a work that is valuable in spreading a knowledge of the gospel among the people.

STORY OF A CONVERSION

Because of the nature of our work we have the opportunity of seeing people change their viewpoint, changing their way of life, rearranging their thinking in regard to the religious problems of the day. We have people coming into the Church because of their contact here. Recently, we had a very intelligent and outstanding woman visit with us. Much of her life had been spent in France. She came on the Block and went around with one of our guides and was so impressed that she came again. She was going down to California and thought she had better stay here long enough to hear more about the Gospel. So we taught her the Gospel; and one of our guides was so considerate that she took her to some of our meetings and young people's gatherings. The woman kept coming back. Then we talked things over with her, and one day we said to her, "You know we have the Word of Wisdom in the Church; it has to do with smoking and drinking and the use of tea and coffee." It was quite a surprise to her, and in a way shocked her because the use of some of these things had been a part of her life. She asked, "Is that one of the teachings of Joseph Smith?" We answered, "Yes, that is one of the revelations which were given to him." "Well, if Joseph Smith said that, that is what the Lord wanted His children to do; I am going to do it." So since then she has left all these things alone. She continued her investigation and is now a humble, faithful, and sincere member of the Church.

You know you have to change, turn around, think differently and do things differently when you come into the Church of Jesus Christ. I wish all of us as we think about things could say in our hearts, "Well, if the Prophet Joseph Smith said that, and it was given to him by the Lord, we will do it just as he wants us to do."

A FATHER AND MOTHER CHANGE THEIR VIEWPOINT

One day a father and mother came onto the Block. They followed several of our groups. As they went around the third or fourth time, they thought that perhaps the people behind the counter would wonder why they were going so often. So they made this explanation: "We have a son who is over in England in the military work. One day he wrote to us and said that he had met the Mormon missionaries who are now in the army and said, 'They surely are a splendid lot of fellows.'"

Nothing more was said by the son about his companions until some time later when they received a letter saying that he had joined the Mormon Church. "We were so ashamed and embarrassed," said the mother, "that we just could not go out and meet our friends or talk about things, because of our son's joining a church that had such a bad name

and reputation as the Mormon Church." I could not blame her so much because of the many lies which have been told about us.

Several days later they decided to come to Salt Lake and find out for themselves just what kind of church their son had joined. "We have been in the city a few days and have gone around with the guides several times and have bought some Church works. Things look very different to us now. We have enjoyed our visit and admire many of your teachings."

May the Lord bless us. May we catch the spirit of missionary work. May we be helpful to the men and women who are around us that no one shall go into the presence of God and have any complaint to make because we Latter-day Saints were untrue to the testimony and the obligations resting upon us to help our friends to see and understand the beauties of the Gospel of Jesus Christ, I humbly ask in Jesus' name. Amen.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

Brethren: You are the shepherds of the flock. I cannot help feeling that in the marvelous work you are doing in feeding the sheep and the lambs, you are demonstrating your love of Him, as the Savior expressed Himself to Peter; and I believe we might read between the lines, His love of those who undertake such a marvelous work as you do.

WORK IN CHURCH BRINGS OWN REWARD

Bishop Nibley once said, speaking of the bishops, that he thought Paul made a mistake when he said, "Those who desire the work of a bishop desire a good work." He should have said, "a good lot of work."

We hear a great deal about how the bishops are overloaded, have too much to do, how many of them are wanting to be released because of the great responsibility they are carrying. I have taken occasion during these few conference days to inquire of many of them, "Bishop, how are you enjoying your work?" and each has replied in about these words, "Very much—it is the grandest opportunity I have ever had." And I believe that is the way the bishops feel about it.

When I was on my first mission, I received a letter from my father in which he said in words such as these, "My son, I would like to say to you that there is no organization, corporation, or society in the world that will pay as great dividends on your time, your means invested, and your talents as the Church and Kingdom of God." And I want to bear testimony to you this day, brethren, of the truth of this statement. I feel that the Lord owes me nothing for what I have done in the Church. He is the best Paymaster I know anything about.

GATHERING PREDICTED

I would like to read a few words from the thirty-first chapter of

Jeremiah. Jeremiah saw the gathering of the Latter-day Saints in our day and described the same as plainly as you can read it in Church history, even to the long trek along the Platte River in order to reach these valleys of the mountains. And so I read from that chapter:

For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. . . .

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. . . .

And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. (Jeremiah 31 :6, 12, 14)

I do not believe you could go anywhere in the world and find men engaged in the ministry, I care not how great their salaries are, who would testify that the Lord has satiated their souls with fatness and they are satisfied with the Lord's goodness to them, as are you brethren who bear the Priesthood of God and are privileged to feed the flock under His divine leadership and inspiration.

THE WORTH OF SOULS

You are dealing with the most precious things in all the world; you are dealing with the souls of men, and I want to remind you of the words of the Lord to the Prophet Joseph given in the eighteenth section of the Doctrine and Covenants, where He says:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

Then He adds:

And if it is so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father. (D. & C. 18:10-15)

I would like to say, brethren, that these souls who are so precious in the sight of God are not only those who live out among the gentiles, but many of them are the sons and daughters of Israel. In the veins of some of them flows the very best blood of this generation, and many of them are inactive and they are waiting for you to call them into service.

When I was laboring as president of the Southern States Mission and we mission presidents met in the temple with the Quorum of the Twelve, following the reports of the mission presidents, President Clawson told us the Lord had created the earth and the fulness thereof, and then he described at some length the marvelous creations of the Lord. Then he said, "But, brethren, I say unto you that the soul of one of His children is more precious in His sight than all the earth and the things He has created."

How precious are the souls of the sheep of the flock among whom you brethren are called to labor! Now those of you who have had the privilege of laboring in the mission field have seen men arrive, some of whom had never prayed in public in their lives, never done anything in the Church in a public way, and yet you have seen what they have become in a year or two under the inspiration of the Lord. I have come to feel that there is no man in Israel who is without potential power for good in the midst of the people, if he is only given opportunity to render some service.

GIFTS OF THE SPIRIT

I want to read a few words from the twelfth chapter of First Corinthians, what Paul says about the gifts of the Spirit:

Now there are diversities of gifts, but the same Spirit.
 And there are differences of administrations, but the same Lord.
 And there are diversities of operations, but it is the same God which worketh all in all.

Then I skip some for brevity:

But the manifestation of the spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit. (I Corinthians 12:4-8)

The Lord has not left any without some gift and as you look about you, you will find that where one is strong in one way he may be weak in another. The Lord never did give all His gifts to any one individual. Even in the great work the Prophet Joseph accomplished, the Lord told him that his gifts were limited in some respects. You remember how Alma of old said he would that he had the voice of an angel, that he might cry repentance to all the world, but the Lord did not grant his desire, even though he was a prophet. Paul carried a thorn in his flesh all his days, but the Lord did not see fit to remove it; and the Book of Mormon says thereto are we given weaknesses that we might remain humble. Is there one among you who does not feel his weakness and would that he had greater power than he possesses for achievement in this great and mighty latter-day work? And yet you have to satisfy yourselves to do the things that are within your own reach and with the gifts that the Lord has seen fit to bestow upon you. But remember, "The manifestation of the spirit is given to every man to profit withal"—that is why the Lord gave the parable of the talents. To one He gave five talents; to another, two; and to another, one. And remember the Lord will return and expect an accounting according to the talents given.

ACTIVITY IN CHURCH WORK BRINGS JOY

I am grateful for the great Welfare program of the Church. I see in it a marvelous opportunity to use some of the men who have not applied themselves in more spiritual activities. A man sat in my office not long ago who had only recently become active in the Church. He had been

very successful in his own business affairs, but apparently the bishop had never asked him to do anything. Then they had to build a church and the bishop selected him to head the finance committee, and he did a marvelous job.

This man said, "Why couldn't my bishop have given me something to do twenty-five years ago so I could have known the joy of service all these years?" Then he told me about having a son who had married in the temple and was not doing anything in the Church. He said, "Why cannot the bishop give him something to do so he will not remain inactive as I have been?"

Brethren, I am pleading for every man whom the Lord has endowed with His gifts through the power of His Spirit, that we find a way whereby they can fit in and do something for the building up of the kingdom. We have the opportunity of ward teaching, missionary work, and of stake, ward, and auxiliary officers and teachers. We can go even further, for there is so much to be done in a temporal way, in beautification, in the Welfare program, in the building of storehouses, in the acquiring of land, and in the production of the things not yet being produced which are needed for the storehouses; and some of the finest leadership in the Church is available, but as yet inactive. I scarcely ever return from a conference without thinking of some of the outstanding men I have met, successful in a particular field, almost beyond words to describe; and I wonder how we can reach into the lives of those less fortunate and lift them to the same level. Then I think of the marvelous possibilities within the Priesthood quorums, of lifting men, of rehabilitating them, and causing Zion to put on her beautiful garments, as the Lord declared to the Prophet Joseph two years after this Church was organized that she should do, because, He said:

Zion must increase in beauty and in holiness; her stakes must be strengthened; her borders must be extended; yea, verily I say unto you Zion must arise and put on her beautiful garments.

PRIESTHOOD ARBITRATION COMMITTEES

I would like to discuss another thought here today. I do not know how right I am in this, but I am going to give Paul the responsibility for the thought. I do not know just what the mechanics ought to be, but I have had an idea for a long time that if we could go out into the stakes and establish arbitration committees among the Priesthood there would be many fine men who could be brought into service.

I spent a good many years in the real estate business. We had what we called a multiple listing system, where we all worked on the sale of the same homes. That naturally brought us into troubles because often two or three men would sell the same home, sometimes the same day; and we settled all our differences through an arbitration committee. I know the Lord set up the bishop's court; I know He set up the high council court, where men can be tried for misconduct. But why couldn't we have an arbitration committee where men could go when they have differences? I do not know a great deal about the law, but my experience in the execu-

tion of the law among the ordinary laymen is that it is not so much the righteousness of the law which governs the decisions of the courts as it is the ability of the attorneys who represent those who go to law. And so the decisions are not always righteous. If the brethren of the Church were making decisions, I think the decisions would be righteous. To my friends who come to me inquiring whether they should sue their brethren for this or that, I say, "Brother, if you win, you lose," and that is almost invariably true when you go into the courts.

I would like to read a few words by Paul in First Corinthians, sixth chapter, commencing with the first verse:

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? how much more things that pertain to this life? . . .

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

Nay, ye do wrong, and defraud, and that your brethren. (I Corinthians 6:1-3, 7-8)

Now I want to read what the Lord said to the Prophet Joseph, as it appears in the Doctrine and Covenants. This is to Joseph and Oliver:

And whosoever shall go to law with thee shall be cursed by the law. (D. & C. 24:17)

Now, brethren, it is my feeling that when we can be, as Brother Romney pointed out yesterday from the revelations of the Lord, free and independent from every power beneath the celestial kingdom and become so united that we as members of the Priesthood of the living God can settle all our troubles within our own ranks, then we will literally become a light upon a hill, an ensign unto the nations.

God bless you, my brethren. God help us that we may all be worthy shepherds of the flock, and that we may bring into activity in our wards and stakes of Zion every man who is a member of this Church, I pray in the name of Jesus Christ. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

I sincerely trust, my brethren, that what I say shall not in any way detract from the lovely spirit of this conference. We have all been built up in our faith, and may we go home from here strengthened in our desires to serve more faithfully than we have in the past. It is a great thing for men to come together such as we do on these occasions, and as we yesterday observed this vast body of Priesthood we could not help but feel the power and the strength that is here.

STANDARDS FOR THE PRIESTHOOD

In the very beginning of this work the Lord said to the father of the Prophet Joseph, through His prophet:

Now behold, a marvelous work is about to come forth among the children of men.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day. (D. & C. 4:1, 2)

Then He goes on to point out that the field is white, ready for the harvest, that he that thrusts in his sickle may reap. Then He adds:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. (D. & C. 4:6)

It seems to me the Lord has here set forth the standards by which we should operate in this great Priesthood work, and thinking of the fields as referred to in the revelation and trying to apply them to our own everyday work, I have thought that they might be classified in five divisions.

IMPORTANCE OF AARONIC PRIESTHOOD WORK

First, we have our duty to our boys—the Aaronic Priesthood. Our boys today are standing at a crossroad. You will recall, you brethren who are working in the Aaronic Priesthood, that bit of verse that appears in your *Handbook* (page 55), pointing out to us the boy who stands at the crossroads knowing not which way to go. The road stretches east and the road stretches west, and the boy not knowing which road is best, strolls on the road that leads him down, and he loses the race and the victor's crown. And then, we are told, at the selfsame road another boy stands with high hopes and ambitions, but someone is there to show him the road and he wins the race and the victor's crown.

We have here, my brethren, suggested to us our responsibilities in this great work of the Aaronic Priesthood. There is a great inspiration that is going out from the Presiding Bishop's office to all who are interested in the boys' work of the Church, and this work is being followed up. I join with Bishop Richards in commending the bishops and their committees for the fine work they are doing. But there is so much to be done. Our boys need every ounce of energy that we can give, all the interest and direction, and if we but can stand at the crossroads with our boys, in ten years from now we shall have solved the problem of the adult Aaronic Priesthood. And so we have that field.

Then we come into the field of the adult Aaronic Priesthood, another field that is white, ready for the sickle, ready for harvest, thousands and thousands of our brethren in this Church, our own flesh and blood whom we have somewhere neglected. We are not altogether responsible, of course, for their misdeeds, for their shortcomings. Every man must assume his own responsibility, there is no question about that; but there has been failure somewhere along the line; someone has failed in his

responsibility in this great work or we would not have the high percentage of men we do have who are for all intents and purposes outside the pale of the Church. In most of the stakes of Zion you will find that half of the men who hold the Aaronic Priesthood are in that adult class; young men who were ordained deacons, perhaps teachers, then were lost as far as the influence of the Church is concerned. Today many of them find themselves out of the Church and its activities. That is another field that demands our attention, our earnest effort. I am only suggesting it here today. You brethren in the stakes and wards are conscious of this, I am sure.

ELDERS AND SEVENTIES

Another field that we are concerned about is the field of the elders, and that might apply also to the seventies, not so much to the high priests. But in our elders' quorums we find that seventy-five percent and over of the membership is inactive—just think of it, seventy-five out of every hundred of the men in this Church that should be active are indifferent to the opportunities and blessings that come through service in the Church. This is another field that is ripe, ready for the sickle, and it is a challenge to us and commands the attention of every thinking man who is interested and feels the responsibility of this work.

OUR DUTY TO STRANGERS

Then we come to another field that we have not been made conscious of until recently. We are having thousands of strangers come into our midst, men and women who come with prejudices, men and women of the type of which President Taylor spoke a few minutes ago. Many of them are cultured and refined, who have not heard of the virtues of Mormonism, only the negative things. They are coming here to make their homes. We have been sending our elders out in the world to preach the gospel. Now men and women are coming here where we may preach to them, and I commend to you, my brethren in the stakes and wards, this field. I know that a lot of interest is being taken, and, as was suggested here yesterday, what an opportunity for our missionaries, our stake missionaries, the greatest opportunity that they have ever had to bring to our friends who come here the message of peace, that they may know that the Latter-day Saints are in very deed saints of the living God, because of their standards of living, because of their devotion, their friendliness and their kindness.

Coming back to the statement recorded by the Prophet Joseph: "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility and diligence." In that spirit, my brethren, must we attack this problem as we go into this field, that we may be in very deed ambassadors of the truth. We want to be friendly, we do not want to make the people who come here feel that we are contacting them in the spirit of warning, in the spirit of criticizing their failings and their shortcomings, but we do want in a positive way to point out the great virtues that lie in the Church of Christ, and in that

way we will build up the kingdom. It is not a good policy and never has been to say unkind things about other faiths; we are not concerned about that. We are concerned about the faith of our own Church; we are concerned about the gospel of the Lord Jesus Christ, with all of its virtues, with all of its strength, and in going forth in kindness, and in charity, and with faith, we may preach the gospel in that spirit, and it seems to me that is the only way we shall be able to attack this problem, so I commend this field for your consideration.

And then another activity, and I can only just suggest it, and that is the field of the boys who are in the armed service. A great deal of good is being done, we have had evidence of that, testimonies of what it means to the boys to be contacted by the people back home through letters and otherwise. As I have gone out into the stakes, some of the outlying stakes, I have found a vast amount of good that has come through the services of President Brown and others and through letters that have come from the stakes. In one of the stakes every boy who has gone into the service has received a letter every month without fail, and many of the responses to these letters have been encouraging and have demonstrated the fact that here is a field that must not be neglected.

So, brethren, I am just suggesting these fields as they occur to me; they are very vital in this great work.

ILLUSTRATION FROM LIFE OF HELEN KELLER

And may I, in conclusion, point out another thing that seems to give us strength, that has given me strength. Sometime ago I had the pleasure of reading a book by Doctor William Dana Thompson who for many years was head of the Roosevelt Hospital in New York. He is now dead. His book is entitled *Brain and Personality*, and in it he describes two fields of the scientists, the field of the physical, which he calls the field of the brain, and the field of the spiritual, which he calls the field of the personality. In one of his chapters he refers to the life of Helen Keller. You who have read her life will recall that as a child at nineteen months she was stricken with a very serious malady which resulted in her losing her hearing, her sight and, of course, she was not able to speak. The whole world with all its loveliness was shut out of her life. When she was seven years old, her father was persuaded by Alexander Bell, the great telephone magnate, to take the child to an institute in Boston, which institute had adopted the method of lip reading for the deaf. It was here that Helen came in contact with that splendid woman, Miss Anne Sullivan, who was from then on to be Helen's tutor and companion. Doctor Thompson tells how difficult it was to penetrate the darkness in which this child lived. He tells how one day Miss Sullivan, taking the girl out to the pump, and placing a glass in the palm of her hand, she pumped water in it until it overflowed, and as the water trickled down the child's arm, and as the child felt the sensation of the water, Miss Sullivan had her place her hand on Miss Sullivan's lips as she repeated the word "water," and thus the child learned her first word. That was the beginning of light coming into her soul, and Doctor Thompson tells of the

little girl's having a little pet pup and how in her ecstasy she takes it to the well and pumping on its little paw, tries to teach it the word "water," but the pup only wags its tail. Doctor Thompson then goes on to point out that the pup was an animal who could see and hear and after a fashion speak, and on the other hand, here was another of the animal kingdom who could neither see nor hear and up till this time could not speak, yet, one remained only a pup while the other was destined to become a great soul. The reason, says he, lies in the fact that the pup was just a dog while in this child there was an immortal spirit—personality he calls it—the offspring of God, the Creator.

As I read that interesting part of Helen Keller's life, I thought what great potential powers do we have as men holding the Priesthood of the living God. We are not only the physical creation of Him, but we have within us that immortal spirit that has come from God, and with that consciousness that all of our brethren are the immortal offspring of our Heavenly Father, and furthermore being endowed with a power that enables us "to grow up unto Him who is the Head, even Christ," how great is our responsibility in that great field that is already white and ready for the harvest!

God help us to appreciate our opportunities and our responsibilities. I humbly pray in the name of Jesus Christ. Amen.

Elder Albert Eccles sang a solo, "I Know That My Redeemer Lives" (Edwards). The congregation joined in singing the chorus.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

I am impressed, my brethren, today with the great gathering which is here and which was here yesterday, and I am thinking that perhaps there will never come into the lives of men that they may build a thing so perfect even as we now see it constructed before us—I speak of the organization of the Church. Here, according to President McKay this morning, is every officer of the two Priesthoods, the Aaronic and the Melchizedek, represented in this building.

PRIESTHOOD A CHOICE GIFT

This Priesthood is referred to as "being without father, without mother, and without descent, and has neither beginning of days or end of life." Each of us is called with a peculiar calling, each in his respective calling to do vastly different things. Every appointment and calling in the Priesthood is of such importance that all of the time devoted by each man to his designated sphere, in close application to his work, will not begin to encompass the greatness and eternal decrees of God.

One thing, however, of which we must ever be wary is the warning which God has given. That warning is that "all other authorities or

offices in the church are appendages to this priesthood" (D. & C. 107:5), and then again, God gave a revelation to the Prophet Joseph and told him this: "For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time" (D. & C. 132:45). And, yet, I am sure, my brethren, that we zealous and energetic laborers in the work of God are tempted at times to exaggerate our own importance, to accomplish personal ambitions, but we should adopt the humble attitude of standing still "to see the glory of the Lord pass by"; this would accomplish a great deal more. We grow despondent with what we think is delay, forgetting momentarily that since the very beginning of time God has planned and wrought with patience, and has seen afar the very time in which we now find ourselves.

Let us remember that we are blessed with the choicest of God's gifts, the inestimable calling in the Priesthood which we ourselves hold; "that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness" (D. & C. 121:36).

It is a revealing and marvelous thing that God has brought about the many miracles that we see performed in our midst this day.

A LAND BLESSED OF THE LORD

When we consider the early sending forth of the Priesthood bearers and the scattering of the membership of this Church and Priesthood, which then we looked upon as a calamity, to the various parts of the earth, and the gathering of it all here and concentrating its executive power in this locality, and then to look at the beauty of our land compared with what it was, to realize that it has become an inviting, charming place, and behold these buildings, now in our midst, we must give fervent thanks to God. This surely is the land of Joseph, the land which God gave and blessed in the beginning that all men who came here might enjoy it who would lend ear to that which God has given us, the Gospel of Jesus Christ. It is the only land, my brethren, which is surrounded on all sides by friends and not enemies, God's blessed land.

PRESENT NEED FOR MISSIONARIES

Now, in this turmoil through which we are passing, we have a need, a great calling, to put to work that thing which God has given us, the Priesthood. We need missionaries to teach these hungry, eager people, strangers within our midst, something of the Gospel, to let them know how it came about and was restored, and why God's children are here doing what they are.

I am very sure that in our council, the First Council of the Seventy, every man is keenly alert to this situation. Notwithstanding the two thousand-odd who were baptized last year by our stake missionaries, we have not touched the surface.

God will bless us in this work if we will put our mind and attention to it, and I sincerely trust and hope and pray that this may be the case.

and that we may recognize in this strained and trying condition that besets us the privileges which are ours now, and that will be, for they were given by the Lord, even as He says: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence" (D. & C. 107:99).

I pray that God will give a keen desire to each man to serve in his own sphere to the best of his ability, that His work may roll on and that these blessings which are ours may be given to others, which I do in the name of Jesus Christ. Amen.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

It is a wonderful opportunity that we brethren have of meeting together twice a year in these great gatherings. Personally, I am very thankful for the privilege. It is a great strength to me to associate with you brethren. I love to meet with people and shake hands with them. I have enjoyed meeting you leaders in the stakes of Zion that I have had the privilege to visit, getting better acquainted with you and your good people. I appreciate the welcome I have received, and also commend you for the welcome that has been given as a rule by you or by a committee representing you to the people, especially the newcomers and the backward members, as they come into your chapels or your tabernacles at these stake conferences.

STRENGTH COMES FROM PRAYER

In visiting your conferences I have taken the occasion, usually in the Priesthood session, to call attention to the responsibility resting upon each one for the success of the conference. I have felt the need of the support, as I do this morning, of you brethren, of an interest in your faith and prayers; and I have suggested, and I hope I will not be presumptuous in suggesting now, that it is a good thing for every person present to offer up a silent prayer for those who are called upon to speak, I know each one will be strengthened by so doing; it will help you to concentrate and keep your mind upon the things that are being said, and I am sure the speakers will be benefited. I am a firm believer in the power of prayer. I love to think of and repeat the first verse of the song:

Ere you left your room this morning,
Did you think to pray?
In the name of Christ, our Savior,
Did you sue for loving favor,
As a shield today?

Oh how praying rests the weary!
Prayer will change the night to day:
So when life gets dark and dreary,
Don't forget to pray.

Life is dark and dreary already for many families whose sons have

been reported "killed or missing in action" and I fear it will be "dark and dreary" for many, many more before this terrible war is over, so, please, "don't forget to pray."

Speaking of prayer, I should like to recommend to all here that they get the sermonette that was given by Brother Richard L. Evans at his broadcast a week ago Sunday, March 28th, and also I am sure you will want a copy of the timely remarks that were given by him yesterday on the increasing use of profanity. In fact all of his sermons are worth listening to and reading.

Yes, I believe in prayer, and I have always been grateful when those who are called upon to pray remember our members in war-torn countries. Our brothers and sisters appreciate these prayers; they appreciate what the presidency of the Church is doing for them in financial ways as well as being remembered in their prayers. There is seldom a letter that I receive from the presiding brethren in those missions that does not express appreciation for the prayers of the Saints here in Zion. These letters are getting fewer and farther between; it is getting increasingly more difficult to receive letters; in fact from the Netherlands, the German, and the Czechoslovakian missions we have not heard anything since the United States entered the war. Up until a month or so ago we did hear occasionally from Belgium and France by way of Switzerland. The past few weeks, however, even the letters from Switzerland have stopped coming and our letters returned, marked: "Service suspended; return to sender." We still hear regularly from Sweden and once in a while from Denmark and Norway via Sweden. The last word that we received from France came from Paris, not to me directly, but through a member who received a letter by way of Geneva and then reported to me.

HEALING THROUGH FAITH

I should like to take time to make reference to my meeting of this member. From 1909 to 1912, I was presiding over the Swiss-German Mission. France at that time belonged to this mission; in fact, we have five missions now where we had only one then. We had just held a splendid conference in Lausanne for the French district. After the concluding session, we were invited to a home where one of the family was very ill, a beautiful girl, just in her teens, always cheerful and full of faith; we most earnestly and fervently desired to help her. We had prayer with the family and then administered to her, and in that administration we promised her that she would get well. She had tuberculosis and had been confined to her bed for years. Returning that night from Lausanne to Zurich, our headquarters, I must confess that I was worried because of the promise that we had made. She had so much faith, as did also her family, and I was afraid if that promise was not fulfilled it might shatter that faith. I prayed humbly that the Lord would make that promise good, and again before retiring that night I prayed and I continued to pray. A few months following that conference in Lausanne I was released to come home. About two years later I was in the annex

of the temple preparing to go through, when a lady came up to me and grasped my hand in both of hers and said: "Oh Frere McKay, Frere McKay" (Brother McKay, Brother McKay). It was the same young sister completely restored to her health; and now to show her appreciation to our Heavenly Father for the restoration of her health she is devoting as much time as she possibly can in doing temple work. She was the one who delivered to me the good news from Paris that our members there are still holding their meetings. Her sister is living in Paris, and the letter stated that our few members there gather in her home and hold their meetings.

REPORTS FROM MISSIONS IN EUROPE

We also had a very interesting letter from Switzerland, not to me directly, but to some of my friends from Zurich. A very splendid Relief Society conference was held. About one hundred women were present. We have a photograph of them, and are having it printed in the *Relief Society Magazine*. They all look happy, but in that letter it was stated that thousands of people in some of the neighboring countries to Switzerland are dying.

We also received a very interesting letter, from Aleppo, Syria, I think a lot of it, and I know it took the brother hours to write it in English; it was mailed November 13, 1942, and was received March 17, 1943. I quote it as written:

I and all the Saints much happy that we hear from you and able to answer to our President our condition in this war time that is Heavenly Father's grace thank to the Lord, that He is keeping us true to His earthly guides.

I send three months' report of the branch, and we making ready to send our yearly reports. You can know our conditions from reports. Relief Society and Mutual meetings start Oct. 1st. Nearly two months was vacations.

We are much thirsty to hear from you all the time if possible. That helps us to much. All members are fine and praying to our dear prophet to bless and improve his health to guide his people in this dark days. Give our best wishes to missionaries who are in this continent. We pray to the Lord to strengthen our Church guides, our presidents, members, and all honest in heart.

May I read just a brief statement from the last letter received from the Swedish Mission?

The work in the mission started with renewed vigor by all the organizations with the commencement of this month. The unity was especially good and the offer willingness great. The living cost was in constant rising. If one compares the prices of the summer of 1942 with those of 1935, it is found that fish has increased at an average of 125%, meat 95%, root stuffs and fruit 109%, groceries 54%, bread 41%, dairy products, eggs and margarine 38% and flour 25%. Altogether this makes an increase in provisions of 63%. With respect to heat and light, clothes, etc., it will be found that the cost of living since immediately before the war broke out in September, 1939, has risen about 40%.

They have received very favorable reports in two of the leading papers published in Stockholm. These are the headlines, "Training

Fields and the Barracks at Salt Lake," "Christian Cooperation," "Seventy Welfare Centers." Then the president says the article was well written throughout. Also the *Svenska Dagbladet*, another leading Stockholm daily paper, had these headings—"The Mormons in Utah, a Religious Sect but also a Cooperative Organization," . . . "The Pupils of Brigham Young, Pioneers in the Domain of School Affairs and Welfare Work." This article was also very good and closed:

The Mormons, their Church, and their activities, all of which are sometimes called humbug, but it is a fact that there is much to study in Utah on the domain of education, the social activities, the industry, and co-operation.

Of course we receive letters regularly from the British Mission. Their annual report for 1942 shows:

Membership, 6491, number of branches increased from 71 to 75, number of branch Relief Societies from 46 to 51, Sunday Schools from 53 to 62. The M.I.A., Beehive and Primary organizations made progress during the year . . . 51 baptisms, slight decrease; 52 deaths, increase of 20. Other statistics remain about the same as the year 1941. Harvest Festivals, Union Meetings, Priesthood activities, Branch Reunions, cottage meetings, and other district and branch activities have been greater than previous year.

The Lord has been merciful and kind to us in the British Mission. There is no hardship among our members as far as we know. Our homes have been blessed, although two families have suffered from enemy action in losing some of their belongings. Their lives have been miraculously preserved.

In the British Mission they are doing a very splendid missionary work. They have had ninety-two full-time missionaries since the beginning of the war and nearly four hundred part-time missionaries (many of them sisters), most of them working in the seventy-five branches.

DEFINITE NEED FOR WELFARE WORK

I think sometimes, brethren, when listening to the reports of Welfare workers in our Welfare meetings at the quarterly conferences—not so very often, but occasionally we hear a discouraging note sounded—everybody is working now, busy earning money, and we do not see the necessity for following the advice of the brethren and planting crops, the Priesthood taking the lead. We will give the money, they say. I hope you brethren who have this attitude will remember that we have thirty-two thousand members of our Church, our brothers and sisters, in these war-torn countries, just in the European missions alone. I hope to see the day, and that soon, when we can use the bombers to carry wheat over there, and other foods and clothing, instead of bombs. That time will come, and when it does it is not the donations of money that will feed the needy, brethren; they cannot eat the money nor can they buy food, because it will not be there, even if they had the money. So remember it is food that they will need. This remark comes to me and I will give it in closing; my father often had occasion to use it with us boys. One of the boys is conducting the exercises today, and I think my father used it on him just as often as he did on the other three

brothers, if not oftener. When we would complain a little because we could not play baseball or perhaps go fishing on Sunday, he would talk with us, and would generally end up with: "Remember this boys, 'The path of counsel is the path of safety.'"

May God help us all to remember that, and keep all the commandments of God, that we may have joy in this life and exaltation in the life to come, I pray in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hasting on.

Splendid, rising o'er the mountains,
Glowing with celestial cheer,
Streaming from eternal fountains,
Rays of living light appear.

(John Jacques, "Softly Beams
the Sacred Dawning")

CHRIST'S COMING THE HOPE OF THE WORLD

I do not believe that hope has bade the world farewell. I think, I firmly believe that in this huge, ugly mass of evil that is rolling and swelling there is some good, imprisoned temporarily; that this good is working towards deliverance and triumph.

This earth, according to the scriptures, is moving towards a glorious ideal. We believe that Christ will reign personally upon the earth and that the earth will be renewed and receive its paradisiacal glory. By prophets this glorious condition has long been foretold. Christ's reign on earth, when He will establish the millennium—and it will not be established before He comes—has been the consolation of martyrs and the hope of suffering saints. It is the hope of the world. The mission of this Church, I understand, is to preach the gospel, to prepare a people for the great millennial reign. This Church has been established and dedicated for that very purpose, and in his first visit to the Prophet Joseph, the angel Moroni told him that the preparatory work was about to commence, to prepare a people for that glorious event. We do not hope to convert all the world before the second coming of the Son of God, but through this gospel and the government that God has set up in the Church, it is our destiny, our bounden duty, to prepare a people to meet the Savior.

PREPARATION FOR THE MILLENNIUM

We talk, and justly so, of the greatness of our Priesthood quorums and all of our auxiliary organizations, and I would not for the world underestimate their strength and power and the great work they are

doing, but what about the home, what about the evident lack of parental control? Solomon said: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). If our people will obey the injunction of the Almighty and teach their children the principles of the gospel, not only by precept but by example, you are going to see a people such as the world has never before beheld, for the children brought up in righteousness will be fit to meet the Lord when He comes in power and great glory. This blessed millennium, the account of which shines upon the pages of holy writ—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—sounds as you read these pages regarding the millennium, like a trumpet calling us to preparation. If we are earnest and devoted in our duty to preparing a people for the millennium, you will not see liquor stores disfiguring our mountain valleys. The tremendous price paid for liquor in the valleys of Ephraim, it seems to me, is a warning, at least an indication, that the vision of our destiny has been somewhat blurred. I plead for stronger, more persuasive, more loving teaching in the homes of the Latter-day Saints.

Conditions during the millennium are going to satisfy the soul. Holiness will be triumphant, Satan will be bound, and men to a very large extent shall be relieved from temptation. The swords are going to be beaten into plowshares, and the spears into pruning hooks, and nations shall not learn war any more—

When the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

LABORS DURING THE REIGN OF CHRIST

During the millennium we are not going to be idle. God forbid. Jesus Christ said in the Book of Mormon: "... for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever" (II Nephi 29:9).

As we are co-laborers with the Almighty, how can we indulge in the vain hope that we shall be idle during the millennium. No, we shall be co-laborers with Jesus Christ throughout all eternity. I am so grateful that the hopes and the fond desires of the saints concerning immortality and eternal life are voiced in the doctrines of the Church of Jesus Christ of Latter-day Saints. The Apostle Paul tells us that when the Savior comes to reign in power and in great glory, from the very headwaters of immortality there is going to flow a stream of immortality, for he says:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words. (I Thessalonians 4:16-18)

The Prophet Joseph, the solver of problems, the comforter of

humanity, told a mother who had lost a baby in death that in the resurrection when the Lord Jesus Christ appears, her baby would be resurrected and that she would have the joy, more joy than she could have had in mortality, in the resurrection, of rearing that baby, or the young child, young children, who have died, to manhood and womanhood.

Horace Greeley, one of the greatest editors that ever lived, lost a boy who was five years of age. He said: "Now, all that deeply concerns me is the evidence that we shall live hereafter . . . If I felt sure on the point of identifying and being with our loved ones in the world to come, I would prefer not to live long." Well, all that doubt is removed by obedience to the doctrines of the Church of Jesus Christ of Latter-day Saints.

PRESENT ADVERSITIES FOR OUR GOOD

We are told that when the Jaredites in their barges set forth for this land of promise, fierce and terrible tempests prevailed. The winds blew and they were in imminent danger all the while on that perilous journey. God sustained them. And we read that although these gales and tempests raged, holding destruction in their wake, that the wind was continually blowing toward the Promised Land. And these adversities through which we are passing, these terrible wars and all the horrible things that are prevailing, are in the power of God. He can stop them when He chooses, when His divine purposes are fulfilled. But let us not forget that through this sea of trouble, our adversities, the experiences through which we pass and which God will make work together for our good, if we will obey Him—all these are blowing us forward to the haven of rest, to a glorious future, to eternal life, and unitedly we join in John's loving response ". . . even so, come Lord Jesus." Amen.

The hymn, "Now Let Us Rejoice" (William W. Phelps), was sung by the congregation, after which the benediction was pronounced by Elder Z. Reed Millar, President of the Boise Stake.

Conference adjourned until 2 o'clock p.m.

SECOND DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Monday, April 5.

President David O. McKay, Second Counselor in the First Presidency, conducted the meeting.

PRESIDENT DAVID O. MCKAY *Second Counselor in the First Presidency*

There are present on the stand this afternoon President Grant and his two Counselors, members of the Council of the Twelve, the Patriarch to

the Church, the Assistants to the Twelve, members of the First Council of Seventy and the Presiding Bishopric.

Elder Richard P. Condie will direct the music this afternoon, and Elder Wade N. Stephens is at the organ.

The opening song, "Come, O Thou King of Kings," will be sung by the congregation. Song Folder, number 12, hymn book, number 209.

The congregation sang "Come O Thou King of Kings," (Words by Parley P. Pratt).

Elder H. Roland Tietjen, President of the South Sevier Stake, offered the opening prayer.

The congregation sang "Come Let Us Anew," (Wesley's collection).

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I have enjoyed with you, my brethren, the spirit and instructions of this conference, and while I have been sitting upon the stand and realizing that I would be called at some session of the conference to speak, my mind has entertained a variety of thoughts and I wonder if I can bring to your mind some of these reflections in a way that will be appreciated and worthwhile.

I see in this large body of men a representation of the Priesthood and ministry of the Church of Jesus Christ of Latter-day Saints, and I realize, to some extent at least, what the responsibility of holding the Priesthood and being a minister of the Lord means.

SACRED COVENANTS

When we embraced the gospel by baptism, by that act we covenanted that we would keep the commandments of God. When we received the Priesthood, by that act we covenanted to magnify that Priesthood, and when we received these various positions which grow out of the Priesthood, and which we as a part of the ministry have received, it has been usually with a promise on our part that we will magnify that calling to the best of our ability. That comes in the nature of a solemn covenant made before the Lord and His servants and should not be regarded lightly on our part.

THE COUNCIL IN HEAVEN

I congratulate you and myself, brethren, on being engaged in the work of the Lord—the greatest and grandest and most glorious work in which man, angels, or Gods can be engaged. All that we know, all that we have heard that has come from our Father in heaven and from His Son Jesus Christ, pertains to the salvation of the souls of men. As the

Father walked and talked with His servant Moses, He explained to Moses, "... behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). Accordingly a council was called in heaven where the plan of man's salvation was considered, and Jesus, the First-born of the Father in the spirit, came forward with a proposal to do the will of the Father. Said He: "... Father, thy will be done, and the glory be thine forever" (Moses 4:2). He was chosen as the Savior of the world and by Him, under the Father, the world was created and made and all things therein. We sanctioned the plan of salvation and our resolves without a doubt were that we would abide by that plan in all particulars, that in the end we might be like our Father and dwell with Him in His kingdom; and the morning stars sang, and we, the sons of God, shouted for joy in this great plan, all looking toward the saving of the souls of our Father's children—all of us, for the Prophet Joseph tells us that we were all there in the Council of Heaven, that we saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. Then it is not going too far, I think, to say that this is the noblest work in which even the Gods can be engaged. And what an honor it is, and we should so regard it, to be privileged to work with the Father and for the Father in the accomplishing of His purposes, looking to the saving of souls. I wonder if we fully appreciate this honor.

EFFECTS OF WAR UPON THE CHURCH

We are living in perilous times. Many of the Latter-day Saints are troubled in their minds, have great anxiety because of the war and because their loved ones—husbands, brothers, and sons—must of necessity engage in the war, many of whose lives have been lost and others are in jeopardy and in danger. We regard the cause as a just one. This country was given to us of the Lord. The constitution and laws of the country were given to us of the Lord. Our liberty and our freedom came from the Lord, and, where it is necessary, we must fight to maintain that freedom, and liberty, and peace. It is only reasonable to believe that the Lord intends that these things be preserved unto us, if only we will be worthy and keep His commandments. But there is trouble just the same, troubled hearts and minds, and the war has not only affected the individual members of the Church along with other people of the world to their sorrow, but also the Church of Jesus Christ of Latter-day Saints feels its effects. We can see its baneful effects in all the organizations of the Church. As we move among you brethren in the stakes of Zion attending the conferences, we note how the quorums of the Priesthood are disrupted, officers and members alike called into the service of their government, and the work is greatly hampered. Because of the rationing of rubber and of gas for our motor cars, the auxiliary associations of the young men and the young women do not have the attention which they heretofore had. The leading officers are not able to visit and associate with them and encourage and help them along as formerly.

I receive each month a report from the various temples of the work being done. Since the beginning of the war there has been a tremendous

falling off in the amount of temple work done in all the temples of the Church—a lamentable condition.

We receive a monthly report through the First Council of the Seventy of the missionary work in the stakes of Zion, and we observe that there has been a great falling off of accomplishment in that work.

Our elders are returning from the mission field in large numbers, but very few going into the field to replace them, and we wonder what the results are going to be. I wonder, brethren, if we are doing all we can to improve this condition in the Church.

SUGGESTION FOR CARRYING ON MISSIONARY WORK

I had the pleasure this last week of interviewing a returned missionary whom I set apart six months ago to go into the mission field for a short-term mission. He is seventy-three years of age, and this was the eighth mission for him. Every winter for eight years he has spent about six months in the mission field. He is not a wealthy man, he has no farm to return to, he has no business, but he informed me that he has an invitation from the mission president to return next winter; and he intends so to do if in the meantime he can earn enough money for his keep in the mission.

I am wondering, brethren, if in your quorums of the Priesthood, if in the stakes and wards of Zion, and possibly in the mission fields, there are not a number of men who are not needed in the service of their country, and women also, who could go upon missions for short terms. These will usually be men and women of experience, and I think we could get a number of them if we would like, and I feel we would have a forceful corps of missionaries in the missions of the United States if we were to adopt more fully this plan. I remember a number of years ago when the President of the Church called upon the people for volunteers for this kind of work. One of my sons who had ten or fifteen men working for him in his business, volunteered his services and turned his business over to one of his employees and went out into the mission field for six months and performed yeoman service, and at that time I think there were quite a number who responded to the call. I have not heard that the President of the Church has withdrawn the invitation to members of the Church to engage in that kind of service.

LOCAL MISSIONARY LABORS DURING WORLD WAR I

I had the honor during the World War of presiding over the European Mission. During that period missionaries had to come home. In the British Mission we were reduced at one time to seven missionaries from home. We found there women doing men's work as they are doing today, and we concluded that if they could do men's work outside of religious labor, they could do men's work as missionaries, and so we called women folk. We had as many as three hundred seventy-five lady missionaries laboring in Great Britain at one time, and we called young men, who were not old enough to bear arms, into the ministry with the promise that if they filled two years' mission faithfully and desired

to come to Zion, their fares would be paid the same as missionaries who came from Zion into the mission field. When I left that mission field, as I remember, we had twenty-three local men laboring, men of families, giving part-time service presiding over districts, and a wonderful work was accomplished. The tithing during nearly three years that I was in Britain nearly doubled itself, and the baptisms were almost as many as when we had seventy missionaries from Zion laboring in that country. While this was going on in Great Britain, a similar work was being done in Germany under the presidency of Angus J. Cannon, and in the Scandinavian countries under the presidency of Brother Christiansen. It can be done today, I think. I think Brother Clawson said on one occasion, speaking about the work that was done in those countries during the war, it was only because there was a war on, otherwise it could not have been accomplished. If that is the case, we have a war on now and the conditions are very similar, and I believe it can be worked out.

CONVERSIONS IN STAKES

Here at home in this stake missionary work I do not know whether these brethren are all aware that we have had more conversions in the stakes of Zion, according to our statistics, during the past few years than we have had in the mission field. There are people here to be converted, and it shows something of the activity of these stake missionaries.

I want to say that here in the Liberty Stake I have a daughter laboring as a stake missionary. She is 58 years of age, a grandmother, and her associate in that work is a lady almost as old. President Merz, the president of that mission, informs me that she is doing a good work. So why not have some of our elderly sisters called, who can be spared, and engage in this work? I think this is one way in which we can offset, perhaps, the disadvantages that come through this world war.

THE PURPOSES OF THE LORD TO BE ACCOMPLISHED

And now as a ministry are we doing our full duty—presidents of stakes, bishops of wards, quorums of Priesthood—are we seeing to it, as far as we have influence and authority, that those over whom we are presiding, are doing their duty? Brethren, I know that this work in which we are engaged is God's work. I am sure it will endure forever. No power can prevent its accomplishing its purpose, although it may be hindered temporarily. It is bound to succeed and truth is bound to triumph over error, and right over wrong. I know that God is at the helm, that He is our Eternal Father, that He loves us, that He desires our salvation, and He is glad to use us, weak though we are, in the accomplishment of that work.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence. (I Corinthians 1:26-29)

Weak as we are, with the help of the Lord we can accomplish His purposes. We can do nothing without His aid. He said to His disciples, "... Without me ye can do nothing" (John 15:5). I do not know that we are any stronger as a ministry than were the disciples of Christ, who could do nothing without His help, but with His help mighty works may be accomplished. It is a great honor and blessing to us, I say, to receive this Priesthood and authority, and be privileged to work with the Lord for the blessing and salvation of mankind.

May the Lord help us that we may be untiring in our work, that we may not lie down on the job, but that we may be valiant in the covenants which we have made with Him in faithfulness, and earn for ourselves eternal life in His kingdom, I pray in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

I have been delighted, my brethren, to be in attendance at this conference and to have been able to partake of the spirit of the occasion. We have been fed with the bread of life. I can see great strength and power growing in the Church with every conference that I attend and I notice also in the stakes of Zion, a marked improvement. Everywhere there seems to be more attention paid to the work of the Lord.

The attendance at stake conferences is not so large as I would like to see, but undoubtedly that will come back when travel restrictions are removed and the opportunity presents itself again for the people as a whole to attend these gatherings.

PRESIDENT GRANT'S SERMON INSPIRED

Yesterday there was added to the words and books of the prophets of the Lord another chapter in the great plan of God, when the sermon of President Grant, read by President David O. McKay, was delivered to this conference. That was one of the most outstanding evidences of spiritual strength that I have witnessed in a long time. I thought of President Grant who has worn his body out with hard work; and yet I think I have not read anything in the prophets that was more penetrating and more fully alive as to the obligations of the human family and the membership of the Church than that sermon. I am so glad that this and other inspired addresses are to be printed that we may be able to read them and pass them on to the world. There will come a time when they will be placed in books, and future generations will have them to read because they came from God. That sermon came from our Eternal Father, that is my witness unto you this afternoon.

IMPORTANCE OF MISSIONARY WORK

There never was a time in my experience, I think, when it was more opportune for us to do missionary work than at the present time. I have remembered all my life that little children, as well as older ones, have been taught to pray for the missionaries, that they might be able to seek and find those who were honest in their hearts. Today we have them coming into our midst by the hundreds. I do not know, and feel sure they do not realize, just why they have come here, but among them will be found many who will be led to investigate the gospel, and perhaps many of them will be baptized. It was only yesterday that I had the pleasure of riding with an officer at a nearby camp who is living in the city with a family of Saints. He said to me, "You know, when this war is over, and I am permitted to come back, I am going to move to Salt Lake City. I want to bring my wife here; I want to finish my time here in this country among this people."

I am sure an influence for good is being felt. The strength of this Church, brethren, does not rest upon the *number* of people in the Church, nor in the educational stand that it occupies, nor in its wealth; but is vested in the *quality* of its membership and in the individual testimony of its members. The desire to give of themselves for the good of others, to think and speak without fear, under the direction and power of God, and to live as they feel they should live, setting the right kind of example—this is the strength of the Church. Its members are proud to declare their position before the world. There is the power of God in this earth among His sons and His daughters, and its influence will be felt. It will be the thing that will prepare the world for the coming of our Lord and Savior Jesus Christ. This power and testimony will prepare the people to meet Him, for this is the Church and Kingdom of God on earth. I bear this testimony to you, in the name of Jesus Christ. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

First, brethren, may I make a brief report concerning the response to a request sent out to the chairmen of our No-Liquor-Tobacco committees in all the stakes of the Church late last summer and early in the fall.

PASSAGE OF SHEPPARD BILL URGED

Many thousands of letters and names attached to petitions went to Washington addressed to their respective senators and representatives, urging the passage of what was known as the Sheppard Bill, which, if it had been passed, would have brought prohibition to the military reservations and camps and other places where the armed men of this country were serving. The bill failed. The opposition was too strong, but a great deal of good, I am sure, was accomplished. In what way? In the little town of Hollingwood in New Jersey, there was an army encamp-

ment established. It was a dry community that felt outraged at what was going on; so by a search of the records they found that in 1901 Congress had passed a law prohibiting the sale or bringing onto the reservations and military establishments of this country alcoholic beverages in any form whatsoever. But in 1933 the Congress of the United States declared that beverages containing not more than three and two tenths percent alcohol were not intoxicating. This law that was found to be already in existence did not mention mild beer, but it touched everything else of an alcoholic nature, stronger than 3.2%. So you read a few months ago that the War Department had by proclamation banned liquor in all its forms except mild beer from military reserves and camps, etc. In other words, the agitation to try to get the passage of the Sheppard Bill succeeded in unearthing what had already been done. So we have in effect in the United States the very thing that it was hoped that bill would accomplish, except for mild beer.

APPEAL FOR CONTACT WITH MEN IN SERVICE

Another thing: I am reading now a brief quotation from an article in a recent number of *Good Health*, which magazine, in my opinion, is standing valiantly, continually, and persistently for the principles of our Word of Wisdom to an extent that is not exceeded by any other publication in this country. This magazine said, and I read:

Army life tends to break down moral principles, unless they are firmly established. Removal of the restraint of home and business association, evil companionship which would be avoided in civil life, abundant temptation, and the recklessness nearness to death may bring, are among the reasons for this.

I read this, brethren, so that you will be reminded that we have time and again requested our Priesthood quorums that have members in the armed forces of the United States to keep in touch with them, to write letters to them, to provide a set-up in the quorum that shall insure a letter going forward at least monthly to those in the armed services. We heard a report that in one of the stakes this is being done by another agency; but I want to say to the Priesthood authorities in that stake, brethren, that does not release you of your responsibility. That work is not being done by the Priesthood quorums, by you brethren who have members of your brotherhoods away from home. We can bless them for what they are doing, but will you, too, please do that.

I am not going to enter into a discussion of the good that these letters can accomplish when they are written, but I am making this appeal again, that they shall be written from every quorum of Priesthood in this Church that has any of its members away in the armed forces of the country. We have advised also, and urged, that they keep in touch, quarterly at least, with the members of their quorums who are away from home engaged in defense industries of the country.

PRESENT DAY REVELATION

Now, brethren, there is a word or two I would like to say on another

topic, and I will introduce it by relating a little incident. A few years ago as I was conducting a class in the mission home, a young lady missionary arose and asked: "Brother Merrill, why do we no longer have revelation in this Church?" It was of course a very surprising question, but I am sure it was sincerely asked, and my answer was: "Sister, there is no time to discuss this; the hour is nearly up, but I say to you if you will go on your mission and give yourself sincerely, wholeheartedly to it, obeying the mission rules and regulations, and be obedient to the authority that presides over you, and live near to the Lord, you yourself before you return will know there is revelation in the Church; besides, you will know that the message that you carry is divine, and you will get that knowledge not because you hear others testify to it, but because you will get it as all others get it, if they really have it, through the channels of revelation direct from heaven."

What authority, brethren, have we for that statement? May I say that for the last five and a half years, since the present policy has been in operation, it has been my great privilege and my delight to interview hundreds of returned missionaries, and I find out from those missionaries by direct questioning that they have a testimony. All but two of them have said, "Brother Merrill, when I bore testimony, particularly toward the end of my mission, to the divinity of this work I was not expressing an ardent hope or earnest wish that this is the work of the Lord, I was saying what I really knew; yes, I know this is the work of the Lord," or words to that effect.

And you, my brethren, who are here this afternoon, if given the opportunity could, I presume, stand up right now and say that you too know that this is the work of the Lord.

I am not going to discuss the fact that there is revelation guiding the Church, but I want to speak of your responsibility as having received a personal testimony divinely given of the truthfulness of this work. I think, brethren, that that testimony places upon us a very heavy responsibility. It has been mentioned here by other speakers. What is this responsibility? We have been urged to encourage missionary work; we do it all the time, in all of our quarterly conferences, in all our contacts; we do it wherever we go. It is one of the great obligations placed upon the Church—that of engaging in missionary work. But there are two methods by which we may do it, by precept, as those are doing who are called to devote their time to using that method, and by example. But we are all called to use the method of example. And so, since we know this is the Lord's work (we bear testimony to that), I feel that we are obligated, absolutely obligated—if reason governs, if we are going to act rationally, if we are going to be true to our convictions—to live it; and if we do live it, we are all missionaries, every one of us, all the time. I think our boys who are in the armed services to the extent of twenty thousand or more from this Church, particularly those who have returned from foreign missions for the Church, are finding every day of their lives an opportunity to preach this gospel in a way, and perhaps a more effective way, and to greater numbers than they have ever had before.

There is one here and one there in a company of hundreds, and if they live as they have been taught, if they will be true to their testimonies, their influence for good will certainly be very great. And perhaps their influence and their example will be more effective in inviting inquiries and in leading to investigation than they have ever been in the mission field.

SATAN'S POWER A REALITY

But now, brethren, may I say that while we are obligated to live worthily we must not feel that it is an easy thing to do. Why is it not easy? Because we inherit weaknesses; we are living in a sinful world; we are powerfully influenced by our environment; and the temptations of the evil one all impose handicaps. And the evil one—Satan—to us is not a mere name, as it is to a very great majority of our Father's children here in mortality to whom the word devil, the word Satan, is a term that personifies evil, and everybody knows there is evil in the world. But to us Satan, or the devil, is the name of a real person, a man with a spirit body, and he is here on earth, cast out from heaven. And he has a myriad of helpers who are other spirit beings in human form and they are here to bring sin, sorrow, distress, and suffering, and destruction into the world; and they are doing it. Wherever the Saints are, I think the devil will try to be also. If he can overcome the Saints, he has all the world. He is trying in every way with the aid of experienced helpers and according to the intelligence he has to overcome the Saints. Satanic influences are likely to tempt us more or less every day, and in respects where we are weak making it hard for us to resist. But, my brethren, we are bound, I feel, by our testimony to resist, to overcome, to live as we profess. If we do that, we will inspire confidence, we will inspire respect among all of those whom we contact. So let there be no hesitation, no faltering, no excuses in our efforts to overcome temptations.

OUR OBLIGATION TO LIVE RIGHTEOUSLY

I spoke of weaknesses. What weaknesses do we inherit? Many of them. I will name one that all of us inherit to a greater or less amount—selfishness. We may all find an excuse for slipping or failure, if we try hard enough. And we can find an excuse for selfishness, expressed in these words: "Charity begins at home." Yes of course, charity begins at home; we take that for granted. Accordingly, I think of myself; I take care of myself before I think of you or do anything about helping you. I have heard time and time again from representatives of the general Welfare committee of the Church attending our conferences that one of the objectives of that great plan is to help us overcome our selfishness. But, brethren, I repeat, by reason of our testimony of the divinity of this work we are obligated, if we are honest, if we are rational, if we are reasonable, if we are true, we are obligated to live according to our professions, to our teachings. That obligation rests heavily upon all of us because we are leaders in the Church, leaders in the stakes and wards and quorums and branches of the Church. We must try so to live that in the sight of our Heavenly Father at any rate we are free from justifiable

complaint and criticism due to our conduct. We must not yield to temptations for wrongdoing. Whatever the influence, whatever the temptation, whatever the circumstances, we must stand true so that our lives will be as lights upon a hill. Now the Lord has given each of us, I think, a will power great enough, if used with His help, to live acceptably. But we must have His help. We can get His help if we seek it worthily and persistently. But if we do not seek it, can we get it? There is no promise. In His great sermon on the mount Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). But suppose we do none of those things? Then what are we promised? There is no promise at all. Seek the Lord is what we are commanded to do; seek Him worthily; seek Him in everything we have to do to get the strength, the courage, and the will to live as we teach, and to meet our responsibilities as they have been placed upon our shoulders in the positions that we have accepted, all along the way in the organization and set-up of the Church.

Now, brethren, I feel that any man who accepts a position of responsibility in this Church has not only himself to think about and try to live as the Lord would have him live as a private in the Church, but he has the responsibility upon his shoulders of looking after the welfare of others, and that is a responsibility that everyone before me this afternoon has—the responsibility of looking after the welfare of those who are committed to his charge. You officers of Priesthood quorums are responsible for the activities and everything that you can do to help them.

INDIVIDUAL RESPONSIBILITY

In this connection I want to say, however, that while no officer can be relieved of his responsibility to do his duty to those committed to his care, yet failure to do so does not justify the members of his charge in their failure to live according to the teaching and standards of the Church. Each individual will be judged according to his works. No one can justify his failures by accusing another of dereliction of duty. Each man has his free agency. He may serve the Lord or otherwise as he chooses. And while officers are duty-bound by their official responsibilities, so also are individuals obligated by their opportunities. The misdeeds of another cannot justify me in wrongdoing. Careless adults among us should look within rather than without for the causes of their indifference.

Yet I want to make this point: you and I can help the cause of righteousness very materially, every one of us, if we will live as we teach, as we profess. Then our lives will be as lights upon a hill, and others seeing our good works will have their tongues of criticism throttled, if not tied. It is particularly important that we be careful of our personal conduct, avoiding insofar as possible the very appearance of evil, for Satan, the liar and deceiver, is ever alert to use every excuse to inspire criticism among our Father's children.

Brethren, may the Lord help us to be worthy of His blessings, and may we stand true and faithful to our testimonies, to our teachings, to

our obligations, that the Lord may use us to the extent of our abilities to promote His work among our fellows, I pray in the name of Jesus Christ. Amen.

Elder Richard Condie sang a solo, "O My Father" (Eliza R. Snow).

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren: I crave an interest in your faith and prayers for the short time that I may stand before you this afternoon. I hope that some thought that I drop may be helpful to some of us, otherwise I feel I would be a trespasser in occupying your time.

SACRIFICE BRINGS COMPENSATIONS

There have been many references made during this conference to our many brothers and friends and relatives who are wearing the uniform of their country, we think, in the defense of a very righteous principle. I heard a talk the other night by a prominent man, the theme of which was, every good thing comes to us by sacrifice. I have been thinking of it some since; for a long while I have been thinking of these young men. We already know that some of them are not coming back to us, and we have reasonable assurance that others of them will not. I have been trying to work out some way to determine what makes a full and complete life for a man, and I find it a difficult thing to measure. Some of us live a long, long while, and some of us not so long. Some of us whose life ends early may perchance render a greater service to our fellows than those who live longer.

We remember if we will read back through our history that there have been some very important sacrifices required at the hands of people of this Church in this dispensation. I remember reading that when the Lord saw fit to organize the Council of the Twelve and the Council of the Seventy in the Church, that before doing so He had organized what was known as Zion's Camp, a service which asked of every man in it that he should place upon the altar of sacrifice, if required, his life. It is true that most of the men who went out on that trip returned. Some few however did not. They died of sickness, not in actual combat. You will remember that the Prophet in vision saw their state and reported it as glorious. Out of that group was organized the Council of the Twelve and the first quorum of Seventy, and the second quorum of Seventy in the Church, tried, true men, every one, men who had offered their lives for their brethren. Fortunately this sacrifice was not required of them.

The Prophet Joseph Smith likewise, knowing full well what he was walking into, gave his life for the testimony that he had of this glorious work.

Now we have out representing us thousands of young men, some

of whom have a strong and virile testimony of the truth, and have been engaged in teaching peace to the world. The country now has called for their service and they go gladly and willingly in the spirit of sacrifice. Not one of them is going out as an adventurer, but is going in response to a call from properly constituted authority. Many of them may have their lives cut off prematurely, from our point of view, without having gained the blessings which come through marriage and fatherhood and other blessings that might come their way. I feel, brethren, that these young men who make this sacrifice will gain a blessing which will compensate them in every respect for everything that they may lose. I feel too that if some of them gather up some habits which we do not approve, that perchance their life's blood will wipe out the stain of it, and that God will take into account their wonderful sacrifice. No man can do more than offer his life for his fellows. Life is the most precious gift of man, and it is the greatest gift that can be offered in sacrifice.

If I had a son in this service, I think that thought would be a great comfort to me, that he was making the greatest sacrifice within his power for me and for you, for his brothers and sisters and for the generations of men unborn; for we believe, brethren, that this is a conflict between two ideals of government, one coming from God, the other from the devil, and it will be a fight to the death eventually between those two ideals, the safety of future generations resting only with the successful termination of this conflict on the side of justice and honor.

We believe, we know, that the principles that we defend are those of righteous government inspired by God, and I hope that those of us who suffer in this great conflict may gain some comfort in this thought.

SEVENTIES IN THE ARMED SERVICE TO RETAIN OFFICES

We are proud that we have in the seventies' quorums many representatives among this group. We are so proud of them that we refuse to allow those who are presidents in our quorums to be released from their responsibility for the simple reason that they are going into the service. We would like all of our stake presidents to take notice that that is our sentiment, and unless there be some other reason, that they do not recommend to us the release of the president of a seventy's quorum because he puts on the uniform of his country. We feel that he will be a better representative of the Church and that he will have a stronger anchor if we retain him in his position of trust and honor.

I pray that those boys may have the safeguard which comes from your continual prayers in their behalf, that the absolute minimum of sacrifice may be required at their hands. When God sent Abraham into the mount to sacrifice his son, he did not require it, and Abraham headed a large family of Israel, and from these men of whom this sacrifice is not required may come our rulers, our officers of the future. I pray that God may give them strength that in all they are called to do there may be no hate in their hearts, but only the promptings of duty and the spirit of sacrifice. God bless you. Amen.

ELDER JOSEPH F. SMITH

Patriarch to the Church

Brethren: If one or two more whose names are Joseph F. are added to the list of General Authorities, general conference will make of me a total wreck. (Laughter)

As a boy I used to marvel when my father said that at the general conference he lost his appetite, and when he was called upon to speak, his arms, his elbows, and his hands went numb. I now look upon my father as a man of unusual fortitude. (Laughter) I have felt that I was in danger of imminent disintegration south of my Adam's apple.

I trust that the few moments that are mine shall not be spent in vain for you and that your faith will assist me to say one or two things which are of value.

RESPONSIBILITY A SERIOUS MATTER

Six months ago in reporting the general conference, *Time* magazine, in its characteristic fashion, spoke of the Mormon Church, an organization of less than a million persons, as an organization which took itself very seriously as an international influence. The Salt Lake correspondent for *Time*, who I suppose wrote that article, wrote better than he knew, and I think that *Time* could immortalize itself no better than prophetically to hang upon the walls of its editorial offices those words in bronze.

The Church of Jesus Christ of Latter-day Saints does take itself seriously as an international power. The difficulty is that the members of the Church of Jesus Christ of Latter-day Saints do not take into sufficient consideration, the international importance of the Church of Jesus Christ of Latter-day Saints. I submit to you that concentrated under this famous dome there is greater potentiality, were it worthily used, than is to be found in the combined military commands of the warring nations, and, as we have heard time and time again during this conference, that is a great responsibility.

We do not take the Church seriously enough. Yesterday as Brother Peterson, as I recall, former president of the Norwegian Mission, was speaking—I think it was he who told the tale of finding a Sunday School that had been disbanded because the bishopric had gone pheasant-hunting—this large body of Priesthood was moved to mirth. I personally can find no vestige of humor in the fact that men holding the Priesthood and with responsibility to a congregation should disband it in order to break the Sabbath.

We do not take the Church of Jesus Christ of Latter-day Saints seriously enough. Here are gathered men who hold the Priesthood of Almighty God, and we have been told in no uncertain terms that where much is given much is expected and that we shall be held accountable if we fail to magnify the calling which is ours. It is essential that if we are to be intelligently obedient to the gospel, if we are intelligently to keep the covenants which every one of us has made, it is necessary for us to know what the gospel is and what those covenants entail, which

means that every one of us should be a student of the scriptures. Not only should he be a student of the scripture as that scripture is found recorded in Holy Writ, but he should be obedient to the scripture as it shall come from the constituted authority of the Church. Somehow it seems so easy to believe that the word of the Lord is printed in a book, but to some people it seems a little difficult when the word of the Lord comes from a living man.

THE WORD OF THE LORD GIVEN THROUGH THE HOLY GHOST

May I read just a word or two from a revelation that was given to Orson Hyde and some other missionaries:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4)

When Heber J. Grant, whom you have sustained, and I expect will again sustain before this conference is over, issues instruction as Prophet, Seer, and Revelator, that word should be scripture to us. It is the word of the Lord Himself through His prophet, and it may be that sometimes that advice is not exactly in accordance with our personal desires. It has never been the business of a prophet of God to tell people what they wanted to hear; it is the business of a prophet, and I imagine it is a very unpleasant business sometimes, to tell the people what the Lord wants them to know and to do, and we who hold the Priesthood should take the Church seriously enough to be obedient to the scriptures.

SUGGESTIONS AS TO KINDNESS

I have been impressed with the times during this conference that the importance of kindness has been stressed, and I heartily concur in those sentiments. It is necessary, however, if we are to be truly kind, for us to be intelligent, for us to be understanding. We hear frequently that we must not drive young men out of the Church because they take up smoking, which is quite true. You will remember Bishop Ashton's remarks yesterday. I think we should go a little further, however, and in being kind to these individuals, make it clear to them that in every case at least fifty percent of the isolation which they feel, and oftener than that a larger percent, is due not to the Church but to the individual who is not conforming.

I had an interesting conversation with a man from Washington not long ago, and he said he did not go to church any more because he did not feel comfortable; they did not make him feel at home; they preached about the Word of Wisdom, and he felt isolated; he felt that he was not welcome, so he stayed away. He had taken up smoking. I asked him if anyone had specifically said that he was not welcome. "No, no, but they preach the Word of Wisdom."

I said "Well, will you have us stop preaching the Word of Wisdom because you have taken up smoking? Shall we not be faithful to the

revealed word of the Lord because you have seen fit not to follow that advice?"

Eventually he admitted that the reason he did not feel at home was not a cold shoulder had been turned to him, but because he knew in his own heart that he was doing what he ought not to do.

I think many times it would be kindness to help people understand their own reactions. It is so easy to do the other fellow's thinking for him; it is so easy for me to think because I am not doing what is right, the other fellow is trying to pass me up. The greatest kindness that this body of Priesthood, and the Priesthood wherever it may be, can give to the world is, first of all, courageously to set an unwavering example of righteousness; and second, to bear testimony to the truth. There is no greater kindness which this people can give to the world.

Brethren, we should take the Church of Jesus Christ of Latter-day Saints as an international power more seriously. I promise you that there shall be no solution to our various problems; we shall continue to see the wise men of the world confounded and their wisdom become foolishness, because they suppose they know of themselves; we shall see no solution to our problems until the world starts to accept the Christ in deed, not in lip service; and it is your responsibility and my responsibility as members of the Church of Jesus Christ of Latter-day Saints to see that this word is spread by example as well as by precept.

God grant that we shall see our job, that we will not take our responsibility so lightly that we will look upon negligence as humor, but as tragic in these days, that this work may be the ultimate world leaven which it is destined to be, is my prayer in the name of Jesus Christ. Amen.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

We have surely been blessed, my brethren, with excellent counsel and inspiring messages in this conference. When I contemplate the fact that within this historic building we have met in peace, we have not been disturbed, we have been able to concentrate on the high purposes to which our lives are dedicated; while all about us is turmoil and confusion, I feel deeply grateful for the blessings which the Lord has brought to us.

OUR DUTY TOWARDS THOSE ENGAGED IN PRESENT CONFLICT

I believe that our course is well charted for us. There need be no confusion about the direction we are to take, and the destination we are to achieve. We are set to maintain the kingdom of God in this world, and all of our energy and our effort is directed to that glorious purpose.

It is true that we find ourselves at this particular time confronted with a necessity which deserves and demands our immediate attention. Our country is engaged in a war. We are citizens. We have the job of winning that war. It has heretofore been pointed out how essential it is to the preservation of liberty in the earth that we accomplish this

our immediate purpose and undertaking. I believe that we can make some real contributions to that end, and that we ought to make them.

In the first place, this war has to be financed. However much we may disagree with policies in vogue we must recognize that fact, and there devolves upon each one of us an obligation to do all that he can to provide the funds which are essential to supply our soldiers with the implements of war. When I think of what they suffer, the hardships through which they have to pass, as revealed by such arresting accounts as we have from Eddie Rickenbacker, for one I would not fail to give to each of these men the implements which he needs, the medicines that he requires, if it were possible for me to give them to him, and I think that each one of us is under obligation to subscribe to bonds, to contribute to various causes which are destined to help those in distress, and to be liberal, as liberal as our circumstances will permit.

FREEDOM ESSENTIAL TO GROWTH OF CHURCH

In the next place, we are sending out our young men into battle sometimes, I feel, without having fully interpreted for them the issues at stake and the purposes for which they are expected to fight. I am sure that every soldier would receive encouragement and fortitude to enable him to bear his trials if he had a perfect understanding of why freedom and liberty are essential to the consummation of the great purposes of the Almighty.

We never could have begun this work in any country other than America. American freedom has furnished the environment in which and out of which the Church of Christ has grown and developed. The preservation of that freedom is not only essential for our civic rights, but it is essential also for the growth and ultimate consummation of the kingdom of God. In my humble judgment every soldier who consciously and conscientiously devotes himself to the preservation of that freedom is making a distinct contribution to the great work with which we have the honor to be identified.

I would like each one of our soldier boys to have the consolation in his hours of bitter trial that whatever he gives to the cause of freedom he gives to the cause of Christ, and I would like each one to know that as he enters into this great undertaking he does so with the blessing of the Priesthood of the living God. We did not create the war; we deplore it; but it is here; and it is essential that triumph come to the cause of freedom and victory. I, for one, feel a deep gratitude in my heart to every soldier for fighting my battle for my home, my country, and my religion.

BELIEF IN ULTIMATE SPREAD OF CHURCH

Then we recognize that while we are helping to win this war it is essential that we make a contribution that will help to win a decent peace for this earth. Now, of course I do not know and I cannot state, and I do not know that anybody can state at this juncture, what kind of an organization may be set up for the establishment and the preservation

of peace in time to come, but I do know this one thing, that no peace will ever be lasting or satisfactory into which is not infused the spirit of the gospel of Jesus Christ, whose disciples we are. I recognize the fact that it seems a herculean and almost impossible undertaking for the few of us who constitute the Church of Jesus Christ of Latter-day Saints to be an important factor in giving the spirit of our Savior to the peoples of the world and those who preside over nations. I cannot understand myself just how it may be accomplished, but I know that if God wills it, it can be accomplished, and I believe that it will, and in the end when we see how it is accomplished, perhaps we will conclude that it was not such an impossible task after all.

When we think how, with the development of modern science the voice of one man can be magnified to reach all over this earth, and how a man's picture can be projected so that thousands can see it at one time, it does not seem to me within the realm of the impossible that a way may be provided by which about one-half of one percent of the population of this nation can influence the will and the judgment and the action of all the remainder. I believe that it can be done. I am sure that it can be done only with the aid of spiritual power and spiritual gifts, and that is what we most need at this hour.

PRIESTHOOD CARRIES POWER FOR RIGHTEOUSNESS

The power of the Priesthood is a spiritual power. We know that there is efficacy in it. We have seen its power manifest. We know, too, that these spiritual powers are not developed except through goodness and righteousness. We need today the great gift of discernment to be able to proceed with an intelligence and a wisdom that transcends our finite powers in the courses which we are to pursue. We need, too, personal influence which shall touch the lives of all with whom we come in contact and impress them not only with the seriousness of our undertaking, as so well explained by Brother Smith, but with the vitality of this undertaking for the welfare of this world. I believe that God can magnify the personal influence of a man so that it reaches out and touches the lives of others, and I have been constrained for many years to believe that if all the people of our Church were actually to keep the commandments, which President Grant has asked them repeatedly to do, they would develop individual personal power that would go out to the far corners of this earth and substantiate every doctrine that we teach and make an impression that could not be denied.

That is why individual life and living mean so much in the work that we seek to carry forward. Whenever our lives become inconsistent with our doctrine and our professions, that vitiates our influence, and every man of this Priesthood who does not have the strength of character to live according to the law which he knows to be right retards the work of God and the establishment of His kingdom.

My brethren, this is a day of consecration to the greatest and highest things that we have ever known in life. It is a day when our soldier boys give themselves, their service and their lives, if need be, to the

preservation of the heritage that we have received from the founders of our country, and it is a day when we of the Church must needs rededicate ourselves to its great mission. God will bring victory if we will lend ourselves to the great cause. I pray that we may have His Spirit to guide us always, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

The closing song will be, "I'll Go Where You Want Me To Go, Dear Lord." The congregation will remain seated, and note particularly the last stanza, "I'll be what you want me to be."

After the benediction this conference will be adjourned until 7 o'clock this evening.

All who hold tickets are invited to the session tonight under the same conditions and entering at the same designated places.

Singing by the congregation, "I'll Go Where You Want Me To Go" (Rounsell).

Elder ElRay L. Christiansen offered the closing prayer.

Conference adjourned until 7. p.m.

SECOND DAY

EVENING MEETING

Conference reconvened at 7 o'clock p.m., Monday, April 5.

President Grant was present at this session and presided. President David O. McKay, Second Counselor in the First Presidency, conducted the services.

J. Spencer Cornwall, Director of the Tabernacle Choir, led the singing, and Wade N. Stephens played the organ accompaniments.

There were present on the stand: President Grant, and his two Counselors, members of the Council of the Twelve Apostles, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

The congregation sang the hymn, "Praise to the Man" (William W. Phelps).

Elder Willard Ellis Bay, President of the Garfield Stake, offered the opening prayer.

Singing by the congregation, "O Say, What Is Truth?" (John Jaques).

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I do humbly pray that I may enjoy the spirit of the Lord. I bear my testimony to you in all the sincerity of my life that this is the work of the Lord.

BOY SCOUT MEMORIES

This morning I had an assignment at the South gate to meet many of you brethren. While I was there, across the street marched a double column of young men going to be inducted into the army. While I have two sons that marched in a like column only a little while ago, and two more that may go in the months now coming, I must confess to you that the spirit of this occasion caused me to see other young men. I saw lads in Vienna; in Austria, bearing their testimony with such fervor before a group of Saints there that I was thrilled. I saw a boy from Hungary in a tent with representatives from seventeen nations present—all Latter-day Saint boys, and I heard him say, "When I go back and tell my mother and father that I was here at a meeting with the boys of seventeen different nations and they all bore testimony to the truthfulness of the divine mission of the Prophet Joseph Smith, there'll be only one answer from them—they will be in tears."

And I saw a thousand German boys that I've seen in, oh, many, many villages throughout the land, and I received a card just a few months ago from a lad in France that said, "Well, I'll be going up to the front soon. I may never see you again, but we shall never forget each other." Well, out of this tragedy there is only one answer.

APPEAL FOR FAITH IN YOUTH

Dr. Kim, a great minister missionary to Tokyo, was there in 1923 when the great earthquake came. The people were anxious about his welfare and they began to send cablegrams to him until finally the word came back from Dr. Kim, "All gone except faith in God."

These are great days. Nineteen forty-three will never come again. Look at the headlines of this one day and realize what has happened. But it is a great day, and I want to look at it with faith and hope. I want to join my spirit in sincerity with these millions of young men whose inspiration and daring and power are perhaps beyond an equal in all history. These are the hours of destiny—these are the hours of greatness.

I was in an M.I.A. meeting just a few weeks ago where a young man sang an international hymn. I want to read you these words—this was the last stanza.

As sure as the sun meets the morning,
And rivers go down to the sea,
A new day for mankind is dawning,
Our children shall live proud and free.

I want to join with that spirit. I do not want to feel that this is just another war and that the thing will be repeated over and over. I

want to lend my faith with the youth of this day that this job shall be faced and faced right. And I appeal to you brethren to join in that faith. Give them that uplift. Give them that true hope as I sincerely feel it for there shall be a new day. The young man who wrote the music to this song, the words that I have just read, wrote that famous Seventh Symphony, the greatest piece of realistic music that has ever been written, according to the world's critics, and it had its birth and its writings at the siege of Leningrad. And that is only in one field. If you dare to step over into science, yes, into many other fields, you would see a great world in the making.

God help us to give that faith to youth.

RESPONSIBILITY TO PREACH THE GOSPEL

Let me read these lines from Will Durant, one of our vigorous American philosophers.

We move into an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ. The greatest question of our time is not Communism vs. Individualism—not Europe vs. America—not even the East vs. the West. It is whether man can bear to live without God.

Now, words from the Prophet Amos:

Behold, the days come, sayeth the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. (Amos 8:11)

A great trust is placed upon this body of Priesthood. We who are here this night, more than any other group in all the world, must answer that hunger. We must fulfill that word of the Lord.

God help us from this hour forth that we shall strengthen every stake mission; yes, double the number. The work is here to be done and what greater work is there to be done, and may I suggest that we begin to pray that that son who now fights may live to carry the word of peace to the world. Oh, God, help him that while he uses the sword he may also use the Word of God, I humbly pray in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

Long years ago Abraham Lincoln said that "... our fathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now," said he, "we are engaged in a great Civil War, testing whether that nation or any nation so conceived and so dedicated can long endure. ..."

TO ENDURE FOREVER

Today we are engaged in a greater war, a war that covers the whole earth. We are fighting on battlefields around the world for the sacred

purpose of demonstrating that, God being our helper, not only one nation, our nation, but that any and all nations "... conceived in liberty, and dedicated to the proposition that all men are created equal ..." shall not only endure long, but shall endure forever. That is the great cause and blessing for which we are fighting today. And using again the language of the immortal Lincoln, we have resolved that those heroes of the other world war who gave their lives and those of this war who make the supreme sacrifice "... shall not have died in vain. ..." We have resolved that "under God" the whole world "... shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth. ..."

BETTER DEAD THAN A SLAVE

Henry Van Dyke says

Oh, better to be dead
With a face turned toward the sky,
Than live beneath a slavish dread
And serve a giant lie.

Stand up, stand up, my heart, and strive
For the things most dear to thee!
Why should we care to be alive
Unless the world is free?

GIANT ROBBER'S WORLD-WIDE WAR

What he wrote then concerning the other world war and our flag applies to this world war and to our flag with even greater accuracy and force:

O fiercer than all wars before
That raged on land or sea,
The Giant Robber's world-wide war
For the things that shall not be!
Thy sister banners hold the line;
To thee, dear flag, they call;
And thou hast joined them with the sign—
The heavenly sign, the victor sign—
Of the stars that never fall.

All hail to thee, New Glory!
We follow thee unfurled
To write the larger story
Of the Freedom of the World.

THE WHOLE WORLD FREE

On the very day the other war was ended, November 11, 1918, he wrote:

Oh, welcome home in Heaven's peace, dear spirits of the dead!
And welcome home ye living sons America hath bred!
The lords of war are beaten down, your glorious task is done;
You fought to make the whole world free, and the victory is won.

How unfortunate that that thrilling and glorious achievement, thus so clearly and so dramatically stated, did not actually become a reality.

A TEMPLE AND THE CENTER OF PEACE

When President Grant was in Europe a few years ago, the mayor of Geneva, Switzerland, took him and as many others of his party as the mayor's car would carry (seven as I remember it) and showed the members of that party the flowers, the parks, the mountain scenery, the loveliness of Lake Geneva, and many other of the attractions in and about that famous city, that great center of peace. President Grant the next day expressed the thought that somewhere among the hills surrounding that city, in that land of freedom and democracy, it would be fitting indeed for the Church of Jesus Christ to build a temple.

OUR ALL UPON THE ALTAR

The mayor later also took the party through the historic municipal and national buildings of Geneva and showed to us, the members of the party, the many and impressive historic documents and other treasures which the people of Switzerland hold dear as we hold dear the original copies of the Constitution of the United States and our Declaration of Independence. Some twenty-one or twenty-two nations are held together in Switzerland by their love of independence and liberty much as our forty-eight states are held together. The elimination of war, that is, the preservation and maintenance of peace, is the principal aim of the officials and people of that great city and that little but great republic, Switzerland. They are endeavoring to secure for mankind in all the world that great blessing of peace and good will which Christ came so long ago to bring, that blessing for which all good Christian people around the whole world are so fervently praying during these terrible and trying times. It is for this great cause that the United Nations including our own beloved country are now unselfishly putting their all upon the altar of war. By force we have had thrust upon us this great conflict and, spurred on by our love of liberty, we, the United Nations, are making gigantic efforts to win.

WILL WIN COURAGEOUSLY

The motto of our country is "In God we trust," and throughout our land we sing—

Long may our land be bright with freedom's holy light;
Protect us by Thy might, Great God, our King.

With faith in God the Eternal Father to whom nothing is impossible, we have carried into this mighty and unparalleled struggle "the only flag in all the world that has never known defeat." God helping us we shall not only win, but however great the cost in tears, in blood, in human life, or in economic treasure, we shall win courageously.

And when peace finally comes and the war is ended, the following words of Van Dyke found in his poem entitled "Golden Stars," will apply as appropriately no doubt as they did when they were read for the first time at the Memorial Service held at Princeton University, December 15, 1918, just four days after the Armistice was signed. He said:

But many a lad we hold
 Dear in our heart of hearts
 Is missing from the home-returning host.
 Ah, say not they are lost,
 For they have found and given their life
 In sacrificial strife:
 Their service stars have changed from blue to gold!

ONE TEAR, ONE WORD OF GRIEF

Listen to his expressions concerning the courage, the determination, and the daring of the mothers of these whose stars have changed from blue to gold:

O happy warriors, forgive the tear
 Falling from eyes that miss you;
 Forgive the word of grief from mother-lips
 That ne'er on earth shall kiss you;
 Hear only what our hearts would have you hear—
 Glory and praise and gratitude and pride
 From the dear country in whose cause you died.
 Now you have run your race and won your prize,
 Old age shall never burden you, the fears
 And conflicts that beset our lingering years
 Shall never vex your souls in Paradise,
 Immortal, young, and crowned with victory,
 From life's long battle you have found release.
 And He who died for all on Calvary
 Has welcomed you, brave soldiers of the cross,
 Into eternal peace.

Come, let us gird our loins and lift our load,
 Companions who are left on life's rough road,
 And bravely take the way that we must tread
 To keep true faith with our beloved dead.
 To conquer war they dared their lives to give,
 To safeguard peace our hearts must learn to live.
 Help us, dear God, our forward faith to hold!
 We want a better world than that of old.
 Lead us on paths of high endeavor,
 Toiling upward, climbing ever,
 Ready to suffer for the right,
 Until at last we gain a loftier height,
 More worthy to behold
 Our guiding stars, our hero-stars of gold.

TO THEE NOTHING IMPOSSIBLE

This struggle is like that great war of long ago which was fought in heaven. And the cause for which we fight is the same, that is, liberty and freedom, the right of choice, for all the sons and all the daughters of God. However great the cost, this struggle must go on until we are victorious. These are trying days, terrible times. The agony on the part of the mothers and of the young wives of those soldiers who may be called upon to give their lives on the field of honor is not unlike the agony of the Master Himself in the garden of Gethsemane. It was under the trying conditions then surrounding Him that He exclaimed, ". . .

Father, all things are possible unto thee; take away this cup from me: . . . " (Mark 14:36). Three times He repeated this the most earnest, prayerful appeal that ever fell from His divine lips. The situation was so serious that ". . . his sweat was as it were great drops of blood falling down to the ground." The load He had to bear was so heavy that ". . . there appeared an angel unto him from heaven, strengthening him" (Luke 22:43-44).

PRAYER OF JESUS NOT ANSWERED

And was this His most earnest prayer answered? It was not. Then came the sublimest moment of His most remarkable life when He added, ". . . nevertheless, not my will, but thine, be done" (Luke 22:42). Thus, by enduring that great agony, the Savior took upon Himself the sins of all men that all men on condition of repentance might come unto Him.

FATHER, THY WILL BE DONE

And so with us. We, the United Nations, have put our hands to the plow, and this contest, on a world of battlefields, unparalleled as it is in magnitude and extent, we will win, however great the cost. And being followers of Jesus, the Son of God, and members of His Church, the Church of Jesus Christ of Latter-day Saints, let us do as He did at the time of His great agony, that is, appeal to our Heavenly Father in great earnestness and humility for the lives of our loved ones to be spared and for their bodies to be unharmed. But back of these earnest and humble prayerful appeals, let us, as best we can, be courageous and Christ-like. Back of all these appeals may we have, in some degree, that spirit Christ so gloriously exhibited during that sublimest moment of His life when to His most earnest prayerful appeal He added, ". . . nevertheless, not my will, but thine, be done" (Luke 22:42). Thus courageously and Christ-like, may we plunge with all our might into this greatest of all world wars, and by the power of God may we deserve to win, and by that same power may victory be ours with the least possible loss of blood, and the fewest possible number of tears, and of heartaches, I humbly pray.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

When Elder Joseph E. Evans, president of the French Mission, with his wife, was released to come home, France was an independent nation. A young man born in Switzerland into the Church was given the responsibility of closing the French Mission. He asked that he might marry his sweetheart who was a member of the Church in Belgium. Brother and Sister Chappuis had the responsibility of closing the French Mission, when the elders in Europe were brought home. Brother Chappuis is here tonight and we now invite him to speak a few minutes by way of reporting that Mission as a returned missionary, one of the presidents of the mission. Brother Gaston Chappuis, whose parents are still in Switzerland.

ELDER GASTON CHAPPUIS*Former President of the French Mission*

Who am I to add to or retract from what has been said? Yet, brethren, I wish to add my humble testimony to the testimonies which have been borne thus far. I assure you I feel most humble. I never dreamed that I would occupy this stand. I felt very lucky to be allowed to be admitted to the Conference. I am sure, brethren, that the Lord will overrule the present tribulations for the good of the Saints.

A REMARKABLE ESCAPE

I will relate one or two instances to show you just what I mean. After the occupation of France and Belgium by the Germans it was my privilege to return to Belgium, there to visit my wife's folks and the Saints there. You know they are organized. There is a Belgium District, and there I had the privilege to talk to our district president, Brother Devigne. He was one of the Saints who left the City of Liege at the onslaught, to seek refuge in France, and while upon the highway in Belgium they were stranded and witnessed an aerial attack by Stuka dive bombers. Brother Devigne said to me: "I have never seen anything like it. Blood was as thick on the streets as water on a rainy day," and he testified to me that he knew that the Lord blessed him as well as his companions. When I reached Liege I heard some criticism about the good shepherd leaving the flock. Some of the brethren and sisters who had decided to remain censured the decision of this brother to leave as a refugee, yet he had spoken of it oftentimes before the war had overtaken Belgium and had invited all who wanted to, to join the party. I couldn't help thinking how much better this man was fitted to lead the Saints after he came back from such an experience, knowing, as he did that the Lord had spared his life—that the whole party got back safely, including a ten-months-old baby; that among this party was another brother who, in the face of death, had gone into a field to milk a cow so that the ten-months-old baby would be fed.

REFRAINING FROM PARTAKING THE SACRAMENT

Brethren, I testify to you that the Saints over there take their religion very seriously. I know of one sister in Paris who earns a modest living by selling second-hand things on what we call the "flea market," yet I don't know of a member who ever paid tithing more faithfully than that sister. After the occupation of France by the Germans, she consistently abstained from partaking of the sacrament, even to the very end, when she knew that she might not have the opportunity again for many years to come; she got up and bore her testimony on the very last day. She was born in Lorraine, by the way. She said, "Brothers and sisters, I can't do it. My heart is full of hate. I can't stand them," and she refused to partake of the sacrament. Now, I would that we could look at ourselves with the same attitude that this sister had before we partake of the sacrament.

CONDITIONS IN EUROPE

Brethren, let me plead with you not to take anything for granted, even the food that is on your table. If I could only write to my parents in Switzerland or to my wife's parents in Belgium and tell them that we are rationed, as far as canned goods are concerned but that we can have plenty of fresh fruits and fresh vegetables and plenty of potatoes, they would think it was a joke. They would say, "What kind of rationing is that?" I can't help thinking every time I spread a little butter on my bread that I stood hours at a time to get four ounces of it in Paris.

Brethren, do you appreciate what America means to you? You have heard a lot about men offering their all for the cause of Democracy and Liberty; and yet, last Fall, in September, only fifteen percent of the electorate chose to cast their ballots at the primaries in this city. Sometimes it is easier to die for a good cause than it is to live for it.

You are chosen as members of your family to come and inhabit this land of Zion. I often say to myself, "Why was it I instead of my brother or sister, or someone else in my family, that was chosen to come to Zion? I have brothers over in Europe and they are just as faithful in the Church, possibly more so than I am. Why was it I? Why is it you of your ancestors' families that has been chosen to come to Zion?"

PROMISED BLESSINGS REALIZED

Also, before closing, I want to bear you my testimony that I know that the power of God is with this Church, and I believe in revelation. Before I went on my mission I was set apart by Brother Joseph F. Merrill and he said, "We seal him against the power of the destroyer, he and all his substance." Having heard that same blessing pronounced upon other missionaries I thought, "Well it's just like a cliché, or probably, a routine expression." Yet I want to testify to you that I have seen those very words fulfilled to the very letter in France where all about us were suffering from the loss of a parent or some property or personal property, but we alone stood there and hadn't suffered either in body or mind or in our possessions, so much so that we almost felt ashamed to stand there comparatively happy while we witnessed so much suffering about us.

CHURCH AUTHORITIES INSPIRED

I want to witness to you also that revelation is in this Church. Just as a matter of record I want to say that the Authorities of the Church were inspired when they took the missionaries out of Europe at the time they did. When they were first called home there was a lot of contention and discussion as to the wisdom of it. When I came home my fare cost three times as much as it would have cost when the elders were taken out; and it was only because of my knowledge of the language and also of German that I was able to get away as nicely as I did. It is my testimony that the power of God is with this Church, and I hope that we may all sense our responsibility and our privilege, and render thanks unto the Lord, for the Lord is displeased with us when we fail to show appreciation for his blessings. God bless you. Amen.

ELDER GEORGE ALBERT SMITH*Of the Council of the Twelve Apostles*

I trust that I may have the benefit of your faith and prayers, that I may be led to say something that will be helpful, for I realize that the time is very precious when as many men are assembled as are here tonight.

There are thousands of things that might be talked about, but if I am blessed by our Heavenly Father the few things I may speak about will be those that are given to me while I stand upon my feet.

THE SERIOUSNESS OF WAR

The world is in a terrible condition. The references that have been made tonight and during this conference to the fact that many of our young men are away, some of whom may never come back, and some of our young women, too, naturally stirs in us a feeling that we want to **do our best**—not only that we determine that we will, but that we have the strength to do it. About a month ago we checked on my relatives in the Smith family, and there were more than seventy that were already enlisted, and since that time there are quite a number of others that have gone. We have been told here that we have approximately twenty-five thousand members of the Church that are now at the front or are preparing to go. This is serious for us, and while the papers are full of the successes of the allied forces, and we are told of the powerful guns and bombs that are being utilized against those who are opposing us, the fact remains that we are involved in a terrible struggle and that the implements of war on the other side may be equally powerful and equally effective against us. I do not feel the assurance that some have due to our physical strength when I realize that only one-third of the people of the world are likely to be on our side because of being Christians or believing in the divine mission of Jesus Christ. Two-thirds of the world have never accepted Christianity, and it wouldn't take very much to swing nations that are now quiescent, if I may use that word, to the side of those who are seeking to destroy the liberty that mankind is enjoying.

FAITH OF LAMANITE YOUTHS

I am thinking of the experience of the Nephites, when they were having their perilous troubles, and how just two thousand and sixty boys, striplings as Helaman called them, were brought face to face with men of experience and training in warfare, and they went forward without any question, and when they were gathered from the battlefield, everyone of them having been wounded, after a series of battles, two hundred of them having fainted from the loss of blood, not one had lost his life. When the question was asked, "How could you do it? How could you have the faith?" those boys, like the ones that are going out now, no doubt, eighteen years and a little older, smilingly remarked, "We knew, our mothers knew." (See Alma 57:19-22.)

I think that is one of the greatest tributes that has ever been paid to

motherhood—that in circumstances such as they were experiencing, when they were surrounded by enemies, they could train their children to have that faith in God that would carry them through and would bring them home without losing their lives.

I have been asking myself the question, “Have the mothers of Israel been preparing their sons?” Have they been teaching these boys that must represent us on the battlefield, that they too, can be preserved; that God will take care of them if they are in the line of their duty, and I want to say that if our mothers have, the fathers have much to be grateful for, because some fathers do not take much time to teach these children things like that in these days.

DUTY TO MOTHERS AND WIVES

Tonight as I look at this great audience of men, more than 5,000, I realize the strength of the holy Priesthood; knowing that we are the representatives of divinity and that the men in this room have the power that comes from God to represent Him upon the earth. I know that, and at the same time I realize that there is a force in the Latter-day Saint homes where our wives and mothers and daughters are, and when it comes to faith in God and prayer it is equal to anything that the men may be able to muster. I fear that sometimes we neglect them. I wonder tonight if the men who are here, who have come to this great conference to worship God, who are here to be instructed under the influence of the spirit of the Lord—have left homes, left households in which there is a family of children besides the wife. I am asking myself the question, “How many of you who are here tonight, before you came here to wait upon the Lord, put your arms around the woman who stood by your side, the mother of your children, and told her that you were grateful that she would keep the home-fires burning when you couldn’t be there?” I wonder if we appreciate the daughters of God as He appreciates them. Do we treasure their virtues and their faith and their devotion and their motherhood as our Heavenly Father does?

Recorded in the Book of Mormon is the statement that He took a whole race of men to task because the hearts of their wives were broken by their carelessness, and their children who had grown up in their homes had lost confidence in them. These were the men of the Church that I am talking about, and the Lord reproved them and gave them to understand that unless they repented of their carelessness they need not hope for His blessings. So I want to say to this group of Priesthood tonight, praying is one thing and prayers are important, but living is the thing that will bring us power with our Heavenly Father. Living the gospel of Jesus Christ will give us influence with our fellows among the children of men. Keeping the commandments of God will give us strength and assurance that not anything else can give us.

I am glad that so many of the brethren can come to this conference, and I hope that when we go home from the meetings that are being held here, that each of us returning to the home that is so precious to us, and is all that many of us possess, that we will do so determined that with

the help of the Lord we will honor His daughters. We will treasure their love; we will be true to them and help them to do the things that they have to do when fathers and husbands and brothers are away.

I think that tonight there are no people in all the world who have such reason to be grateful as we. Realizing our privileges and opportunities I am thankful for my own experience, raised in a Latter-day Saint home; taught to pray at my mother's knee. My father spent years in the mission field; my mother eleven times offered her life to bring us into the world, and she gave her life day by day to train us that we might be real Latter-day Saints. And that's only one family. I am thinking of all these families that we represent—thinking of your parents and grandparents who came out of the world for the gospel's sake, who were willing to give all that they possessed that you and your children and your children's children might not be betrayed by the cunning craftiness of the adversary, to turn away from righteousness and partake of the things that our Heavenly Father has forbidden us to touch.

COMMENDATION FOR TABERNACLE BROADCAST

These are some of the thoughts that have been going through my mind during this great conference as I sat here upon the stand and listened to the voices of these servants of the Lord who have been commissioned divinely by God to represent Him and who have been teaching us and feeding us the bread of life while we have listened to their words. I am grateful for the great Tabernacle organ and choir that broadcast from this building each Sabbath day. For years they have been delighting the world with hymns of praise that our Heavenly Father has blessed us to enjoy, and along with it have gone sermonettes that have touched many hearts. I have had many people ask who is that man who makes the announcements at the Tabernacle broadcast? And I suppose Brother Evans has received hundreds of letters of commendation for his contribution. What he says is brief, but it is what he thinks the Lord would have His servant speak on His holy day.

RIGHTEOUSNESS GIVES STRENGTH

Now, brethren, we will soon be away from here. You will go to your field of labor and I to mine. We will mingle with the Latter-day Saints and with those who are not members of the Church, and I say to you that, if we would have influence with those that we are going to see when we leave here, we must have the power of God to witness unto them that we are what we pretend to be. Being a member of the Church and holding the Priesthood will not get us anywhere unless we are worthy. The Lord has said that every blessing that we desire is predicated upon obedience to His commandments. We may deceive our neighbors, and we may deceive ourselves with the idea that we are going through all right, but unless we keep the commandments of our Heavenly Father, unless we bear worthily this holy Priesthood that is so precious, we will not find our place in the celestial kingdom—we will not find our association and companionship with the wives and daughters who have

not had the Priesthood, but who have measured up and have kept the commandments of God and lived righteous lives.

There are many men in this Church who have no male representatives. Our beloved president who sits here tonight has no sons, but God has blessed him with wonderful wives and daughters, and they have honored him and have held up his hands and supported him and sustained him. Other men on this stand have been blessed with large families who have joy in doing the things that the Lord wishes them to do and bring honor and credit to the Church with which they are identified. They are your brothers and sisters and mine. How grateful we ought to be that our lot has been cast under such favorable conditions. It doesn't make any difference how strong our armies, if we are outnumbered by those who do not believe in God. It doesn't make any difference how powerful the engines of destruction we prepare, they might be destroyed by that which may be brought against us by the enemy, but if we have the confidence of our Heavenly Father, if we have His love, if we are worthy of His blessings, all the armies of the world cannot destroy us, cannot break down our faith, and cannot overcome the Church that is named for the Son of God.

Read in the nineteenth chapter of II Kings how Sennacherib the Assyrian king sought to overthrow Jerusalem. Hezekiah, the king who represented Israel pleaded with the Lord for deliverance while Sennacherib mocked him, saying, "Don't think that your prayers to your God can help you. Every place that I have been and taken already, they have been praying. You are helpless," and the next morning a large part of the Assyrian army was found dead upon the ground, and Jerusalem had been preserved by the Lord. He is our strength, brethren, your Father and mine, the Father of all; if we will only be worthy He will preserve us as He did Helaman's sons, and as He preserved Daniel from the lions, and the three Hebrew children from the fiery furnace, and six hundred thousand of the descendants of Abraham when he brought them out from Egypt under the leadership of Moses and drowned Pharaoh's army in the Red Sea. He is the God of this universe. He is the Father of us all. He is all-powerful and He promises us protection if we will live worthy of it. Let me read you a paragraph of the very first section of the Doctrine and Covenants wherein He says:

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

What a pitiable thing it would be if that ended there, for we can see the power of the adversary in the world and the destruction that is being wrought by those who are his emissaries; but, continuing, the Lord says:

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world.

What a promise, but it is all conditioned upon our righteousness,

not on anything else, not upon our wealth nor our strength in numbers, not upon our isolation from the world, but upon our righteousness.

A TESTIMONY OF GOD'S BLESSINGS

In conclusion, I want to bear my testimony to you, my brethren. First I thank the hundreds of you who have made it possible for me to carry on as I have, while standing at the side of my associates in the leadership of the Church to encourage our people and their neighbors to keep the commandments of God, and tonight, when I think of the condition of the world and realize that the only place where there is any semblance of peace is the land that we live in, and with the promise of God that He will be with—not the members of the Church, I don't interpret it that way; not the men who hold the Priesthood necessarily, I don't interpret it that way—He will be with His Saints who are worthy to be called Saints, and His power and protection will be over them until their life's labors are completed. I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God as I know that I live. I know that the Priesthood that is held by you brethren is divine; that you are representatives of Deity and that if your lives conform to the desires of our Heavenly Father concerning His Priesthood, all power in heaven and earth cannot prevent you from gaining the blessings that God has said He would bestow upon those who keep His commandments. Let us love one another. Things have been said here about kindness during this conference. If there ever was a time when we needed to be kind, it is now. If there ever was a time when we needed to be patient, it is now, and if we would keep one of the commandments of God that He said was second to the greatest, we will love our neighbors as ourselves. When we do that, they will not be made sorrowful because of any conduct of ours. I am thankful to you for your companionship. I thank my brethren of the General Authorities of the Church, with whom I am so closely associated, for their kindness to me. I thank our beloved President, who, in his advancing years, continues to encourage us to be faithful and bear witness of his knowledge that God lives, that Jesus is our Savior and Joseph Smith was a prophet raised up by the Lord. You have heard these testimonies many times and the testimonies of others who are here. You have heard the testimonies of those that have already gone to their reward. These are true my brethren. These testimonies are not idly spoken or carelessly given. They are the truth.

Knowing that in the not-far-distant future the man who is talking to you now will have to stand before God and answer for the deeds done in the body and the words spoken here, knowing that, and realizing the seriousness of misinterpreting or misrepresentation, with joy and gladness and with love I bear you my testimony, that the Gospel as taught by the Latter-day Saints is the power of God unto salvation. This is my witness and I bear it in the name of Jesus Christ our Lord. Amen.

The Men's Chorus of the Tabernacle Choir sang "Jesus, Lover of My Soul."

PRESIDENT DAVID O. McKAY*Second Counselor in the First Presidency*

When we listen to such harmony as that to which you have just been listening we can understand why the Lord sent with the angel the heavenly host, "praising God and saying, Glory to God in the Highest, and on earth peace, good-will towards men."

May I take this opportunity to thank these brethren not only for their presence and inspirational singing tonight, but for their former service during this conference.

PRESIDENT J. REUBEN CLARK, JR.*First Counselor in the First Presidency*

My brethren: I believe perhaps I have never had a more trying time than that which confronts me now. We have been hearing about the war, its purposes, and our part therein. I have the misfortune of remembering a little history; the most of my mature life has been spent dealing with the relationships of nations. I wish the picture were as clear and certain to me as it has been drawn, either as to its issues or its outcome.

I am not going to preach a sermon tonight, brethren. There are some things that I thought it might be well to run over with you. They deal largely with our temporal affairs, though not wholly so. I come to you in deep humility. I do not think I ever felt weaker.

HELPS FOR MEN IN THE SERVICE

We have over on State Street, as all you presidents of stakes and you bishops know, a missionary home, or a home for the L.D.S. service men. We have housed therein a committee which is trying to act as a liaison group between the soldiers and you brethren. I want to speak briefly about the work of that committee and ask your further help.

Before doing that, I should like to get a few facts. Will all those who saw service in the uniform of their country during World War No. I stand on their feet. (Several hundred arose.)

Thank you, brethren. If I might say so, I also was then in the service.

I would like all those who have sons now in the army to stand on their feet. (As many as a third of the audience arose.) Please remain standing. I should like to add to that number all those who have grandsons in the service, and add to that all those who have sons or grandsons who are subject to be called into service. Will you all stand, please. (About two-thirds or three-fourths of the audience came to their feet.)

Thank you, brethren.

President Grant has now in the service, or due for induction into the service, including his grandsons-in-law, eighteen men.

This war business is going to be felt very keenly by us.

Away back in October we sent out word to the presidents of stakes

telling them that we were going to print some literature to be distributed to the boys. We have had printed the Book of Mormon, this is one of them (holding it up to view), which they can carry here in their breast pockets. We have also had printed a little book we call *Principles of the Gospel*, that is founded on the *Compendium*. It will not be quite so large as this Book of Mormon. We have printed enough so that they can be distributed to every one of our boys who is in the service.

We asked each of you presidents of stakes to send in the names and addresses of the men in the service from your stakes, securing the same from the parents, through the bishops. That was in October. Ten stakes have not even acknowledged the receipt of the instructions. We have no word from them. All told, 239 wards and 42 branches have made no return whatever. The returns that have been made have been, frequently, so imperfectly made out that it is almost impossible to work out just what the names are, but more particularly just what the addresses are. Now, we are going to send to you brethren, you presidents of stakes, as many copies of this Book of Mormon and of the *Principles of the Gospel* as you have indicated you have boys in the service from your stakes.

We are going to ask you to see that they are mailed out to those boys to those addresses. We shall probably send along a form and ask you to write out a new statement regarding the boys, showing their addresses, their names, and so on. It is very difficult for those who are compiling these names to be sure that you have correctly stated the facts about them; the difference between "sen," and "son," is not always observed, and other like inaccuracies are there.

Now we have also prepared a directory, giving the locations of all of our chapels and churches throughout the United States, in England, and in Australia. We would like you presidents of stakes to call at the L.D.S. Home for Service Men, 41 North State Street, just above Eagle Gate, before you go home, and get enough copies of those directories so that you can give one to each of your boys in the service, and we ask you to distribute them through the bishops, so that the bishops can give one to each parent who has a son in the service.

When you send us these names, we send them out to the mission fields, and out in the mission fields where the camps are located, the mission presidents have districted the areas, to aid them in getting in touch with your boys. The directory will help the boys to get in touch with their Church.

Brethren, I do not believe it is necessary, after what has been said tonight, to urge upon you the importance of sending us these names, to urge upon you the importance of seeing that every boy—your boy and everybody's else—has a copy of these books. They will need all they can get from these books, to help them live righteously.

We have all sorts of letters from the boys in the fields telling us of the work which they are doing. We have asked them to organize themselves into Mutual Improvement groups, and carry on their religious activities. We have had two or three letters from a boy in North Africa

—that is all we know about him as to his location—but he tells us that they hold sacrament meetings, administer the sacrament, that they preach, that they try to sustain one another, build up the faith the one of the other.

Now, brethren, please pay attention to this. Get your directories before you go home. We will send you copies of the books with instructions. Then will you please send back to us the new lists corrected, so that we can forward them to the missions.

Send out your books to your boys; give them all the help that you can, and that act plus your letters and your prayers, will be about all you can do.

TITHING

Now I want to thank the brethren of the Church, for their response in the matter of tithing. Brother Grant thanked you in his opening message. I would like to tell you two or three facts about tithing. One is that 95½ percent of all the tithepayers in the Church pay less than \$200 per person, which is 67 percent of the total tithing. Thus the tithing is paid by the moderately circumstanced and poor of the Church. And while unnecessary, I can add to the assurance given you by President Grant, that he regards these funds as trust funds of the highest character, that he is authorizing their expenditure for nothing but Church purposes, and while at the moment we seem to have plenty of money, we are trying to guard it as carefully as we know how, because it is expected that the time will come when we shall have use for it, if it shall then be worth anything.

Brother Marion G. Romney read to us yesterday from some of the early instructions sent out by the First Presidency covering the question of so-called pensions, doles, or gratuities. You remember on one occasion the Savior talked about the duty running between parents and children, and based it upon that statement in the Decalogue, "Honor thy father and thy mother." It would be a grievous thing, brethren, if any of you, or if any of us, were to cast off our parents on the State.

The Church is prepared, with your help and assistance, to take care of those who need such assistance, and if any of the Saints have cast their parents off, see if you can not get them to take them back and administer to their wants themselves, and if they need help in this, let them go to the bishop and get it in the right way.

Think of it, brethren, casting off the mother that bore and nursed you, the father that begot you, letting the State care for them—and there are such cases.

If we shall hold ourselves together, if we shall work shoulder to shoulder, if we shall rise to the dignity of our Priesthood, and assume the obligations which God has given to us, we will care for our own; and we can do it. Do not be lulled to sleep by any such false religious, or governmental, or social slogan as that the State owes to every man a subsistence. "In the sweat of thy face shalt thou eat bread" (Gen. 3:19).

WELFARE FUNDAMENTALS

Now about the Welfare. We have always regarded the Welfare

as being set up for the needy; and when we have spoken of the needy we have thought of those who did not have enough to eat or to wear; but there is a new group of needy coming now—those who will need help to carry on their work—whether they be farmers or merchants, or industrialists. In the good old days when I was a boy we used to change work. You men out in the country know all about that, and those who are as gray as I am have been through it.

Brethren, the man who has a crop that needs harvesting is just as much in need as anyone else. See to it that your Priesthood quorums are so organized that that need may be cared for, and do not push off this work upon the Chamber of Commerce. It is your responsibility.

For several years we have been talking about Welfare gardens. Remember, we began that some time ago, long before Victory gardens were thought of, and we urged you that if you could not get a garden spot for yourself, that you get together in groups, that you raise what you needed, and having raised it, that you then "process" it, as it is now called. Now, with all the earnestness that I possess, I urge this course upon you again. I do not know how serious this food shortage is, but I do know this: We cannot feed the world, feed ourselves, fight the world, and furnish arms and ammunition for the world, and still live. I know what the situation is around here, because I am in a position where I have to know.

I want to say something more: Up to this time your home-processed foods have not been touched. You have not had to count them. Of course in principle it is a little difficult to see the difference, on the one hand, between the man who, foreseeing and trying to forestall a future shortage, went out into the market a year or two or three years ago and bought and stored foodstuffs, and, on the other hand, the man who for the same purposes went out and raised his food and then did his own processing. If they can ration what is yours that you bought, by the same token they can ration what is yours that you raise. Now, you might have that in mind, too. Your own processed foods will probably be the last thing that will be touched, but you had better have it in mind that it may be rationed if not actually taken.

However, I can see no other wise course but to raise all that you can. Waste nothing. Try to help others who cannot raise their own. Process enough to keep your family, and then if you have to surrender it, you have done your part, and the judgment and responsibility for the result will rest upon somebody else.

I would like to say something about another point. Ever since the Welfare Plan began, we have been urged to try to do a great number of things. Times such as these make men prolific in theories; they are filled with wild ideas. One of the most difficult things that we have had to do is to stick to our knitting, to see that we did not get off into lines of activity which we could not successfully carry on, because the Church—do not forget this, brethren—the Church must not fail!

Some of the brethren are anxious to begin cooperatives. We are quite willing that they shall go forward in any plan of that kind that they

themselves determine, but we ask you to remember that it takes a merchant to run a cooperative; just anybody cannot do it. It involves great and difficult problems in credit—credit to friends and credit to neighbors, who may be good or bad risks. But go ahead with your cooperatives if you wish, if you feel you are set up for it. But please remember cooperatives are not part of the Welfare Plan. That plan has to do with the caring for the wants of those who are in need and distress, not in saving money or making money for groups.

I would like you to give most careful consideration to these things which I have named. There are one or two other points that I want to mention.

SOCIAL PROBLEMS

From the foundation of this Church, almost, we have regarded marriage as one of the holiest relationships into which we enter, marriage for time and eternity, a home here and a home hereafter. Now, you can only be married that way in the temple, and only those who are worthy members of the Church may go into the temple. No one else enters there. The rite is performed for no one else but worthy members.

Long experience has shown that marriages between our young people and young people not members of the Church do not, as a rule, work out happily. In the great bulk of cases, the opposite is the result. These mixed marriages cannot be performed in the temple.

Furthermore, we stand for a single standard of chastity for boys and the girls. We look upon unchastity as a sin next to murder.

For these reasons we have from the very beginning discouraged indiscriminate social minglings between our young people and young people who, as we have coined the phrase, "are not of us."

We are now called to sacrifice our sons. I did not ask you to rise, but I am sure there are many men here who have lost sons. I lost a son-in-law, as dear to me as my own son. Almost the first explosion at Pearl Harbor took him. But the point I wish to make is that because we have to sacrifice our sons is no reason why we should sacrifice our daughters.

Every consideration of faith, principles of right living, Church doctrine, and Church standards, require that we should guard, as we would guard our lives, the chastity of our girls. There are all kinds of influences at work to break down these standards. I was told the other day that we have a new phrase, that young girls who smoke and drink and may be doing other things, talk about "new Mormons" as distinguished from the "old Mormons." I wish to say to them that those who abandon the standards and principles of the Church are not Mormons at all.

But we must all be "old Mormons." We are all a little bit too sensitive to the praise of others. We are too eager that people shall say sweet things about us. We must go forward, whether people praise us or censure us. We must guard the chastity of our girls no matter what anyone says about it.

TO THE YOUNG WOMEN OF THE CHURCH

I want to say something to the young girls of the Church, and as it is a difficult subject, I have written down what I wish to say.

Your brothers, your sweethearts, your young husbands are in the armed service of their country. They went away with pledges of devotion and loyalty to you, pledges that they would keep themselves sexually clean. You are hoping, praying, and expecting that they will keep their pledges to the letter. You made counter pledges orally or in your hearts. You expect them to keep their pledges: they expect you to keep yours. Either violating the pledge, has no right to expect its observance by the other.

Furthermore, you young women and girls, whose loved ones are in the service, expect them to keep themselves pure in mind and heart as well as in body. You expect them to remember that the Lord said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28); and that in our day He has added: "If any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear" (D. & C. 63:16). That they may be free from this sin of the heart, you expect them to keep wholly clear from social associations with bad companions, men or women. You expect them to forego those light or frivolous amusements or recreations that might lead to this sin,—you expect this notwithstanding they are subject over repeated periods of time to the hazard of immediate death itself, periods which give rise to the imperative need for intervals of relaxation and diversion so that reason may retain her throne and insanity be kept off.

All this you expect of them.

May they not rightfully expect as much of you? May they not justly expect that you too will remain free from bodily sin not only, but from this sin of the heart as well? May they not expect that if they who are subject to the horrors and misery of war, subject to the stress and strain of mortal combat, often hand to hand, that if they, to remain pure and clean, shall stay in camp away from the social diversions that bring temptation, that then you who are living in the peace and quiet and security of home and parents and friends will give up the frivolities of social relaxation in order that you may surely keep yourselves clean and pure for them? Surely your sacrifice is as the molehill against theirs as the mountain. Putting it at the lowest price, just good sportsmanship would require this much of you. Memory of the plighted faith would demand it.

I urge you young women and girls to remember that in the schedule of crimes, unchastity comes next to murder. Do not subject yourselves to its penalty. The Lord has said: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

THE GREAT PARADOX

What a tragic spectacle man is showing to his God today. We have rightly boasted for nearly a hundred years that in this, the Last Dispensation of the Fulness of Times, the Lord was pouring out His inspiration and

His blessings upon all the world, unlocking to His children secrets that never were dreamed of by the ancients, giving them powers and dominions over the forces of nature, bringing under subjection almost the universe. Look at what the last century has given us in art, literature, science, discoveries, for our blessing and advancement. God gave all this to us to bless us. And then consider that now, in this terrible hour, every device, every invention, every discovery God gave us to bless us is being used to destroy one another in one of the most barbarous wars of all time. God will not hold guiltless those responsible for this holocaust.

God give us strength and power to resist evil. You brethren here, the governing authority of the Church, have almost infinite power in your hands, if you will but reach out and magnify your calling and live righteously. The brethren today have time and again told you of your responsibilities. Personally I always think of the responsibility I have; it helps to keep me at least reasonably humble. But think also of the power that you have, the power to bless, the power to heal, the power to do all the things that the Lord wants done. The Lord will hold us responsible for the exercise of that power. May He help you, I repeat, to magnify your calling. May you be able to bring to the people in the times that are to come, comfort, and consolation. May He help you to build up their faith, increase their testimonies, develop their knowledge, so that you may really honor His Priesthood, exercising the full functions thereof.

May God bless us always, I humbly pray, in the name of Jesus Christ. Amen.

The congregation sang the hymn, "Do What Is Right."

Elder Joseph E. Beard, President of the Summit Stake, offered the closing prayer.

Conference adjourned until 10 o'clock Tuesday morning, April 6.

THIRD DAY

MORNING MEETING

The sixth and concluding session of the Conference was held Tuesday morning, April 6, at 10 o'clock.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

This is the sixth session of the 113th Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Grant who is present and presiding at this meeting has requested that I conduct the exercises.

Others of the General Authorities present are the two Counselors

in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

The congregation is made up of the officers in the stakes, wards, and quorums, and others invited as heretofore announced in the public press.

Through the courtesy of Radio Station KSL the proceedings of this meeting are being broadcast. It will be necessary, therefore, for the information of the radio audience, to make some announcements which to you here assembled might seem unnecessary.

Elder J. Spencer Cornwall will direct the music, and Elder Frank Asper is at the organ.

Before the song I desire to suggest that all Stake Presidencies who have not yet made arrangements with the General Authorities regarding your regional conferences to be held April 11th and April 18th will please come forward after the close of this meeting and meet your respective appointees to the conferences.

The congregation joined in singing the hymn, "God Moves in a Mysterious Way," (Words by William Cowper, Music by Evan Stephens).

Elder Bryan L. Bunker, President of the Moapa Stake, offered the opening prayer.

The congregation sang the hymn, "Did You Think to Pray?" (Words by Montgomery, music by George Careless).

ANNUAL REPORT

Elder Joseph Anderson, Clerk of the Conference, read the Financial and Statistical Report, also Report of Changes, as follows:

THE EXPENDITURES BY THE CHURCH FOR THE YEAR 1942

Stake and Ward Purposes:

For the erection of meetinghouses and for ward and stake maintenance expenses\$1,841,671

Missionary Work:

For the maintenance and operation of missions, and for the erection and purchase of places of worship and other buildings in the missions..... 916,771

Education:

Expended for the maintenance of the Church school system..... 819,173

Temples:

Expended for the maintenance, operation, and construction of temples 292,774

Tuesday, April 6

Third Day

Hospitals:

Expended for the erection and maintenance of hospital buildings (Included in Church Welfare program)..... 9,446

Relief Assistance:

For direct aid in the care of the needy and other charitable purposes, including hospital treatment (From tithing funds only. Included in Church Welfare program)..... 307,483

TOTAL\$4,187,318

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of stakes and wards, mission activities, for the maintenance and operation of Church schools and temples, for hospital buildings and relief assistance.

CHURCH WELFARE PROGRAM

Church membership, stakes and missions 917,715
Amount of voluntary fast offerings and welfare contributions:

In wards:

Fast offerings\$ 568,547
Welfare contributions receipted for by bishops..... 87,564

In missions:

Fast offerings\$ 32,923

Total (all expended for relief)\$ 689,034

Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work 94,128

For carrying on the general, welfare, and educational program of the Relief Society 371,442

Expended from the tithes for general and local relief..... 202,771

Expended directly by the Church Welfare Committee..... 104,712

Expended for the hospital care of the sick in addition to the amount reported disbursed from the tithes..... 84,916

Total\$1,547,003

30,822 persons received assistance during the year—which is an average per month of..... 2,568

Merchandise produced by the Welfare program disbursed by stake and regional storehouses.....\$ 334,529

The extent to which the welfare program is meeting the requirements of the bishops in caring for the needy is indicated by the following percentages:

FOOD	
Program-produced	67.8%
Cash purchases	32.2%
CLOTHING	
Program-produced	54.3%
Cash purchases	45.7%
FUEL	
Program-produced	77.7%
Cash purchases	22.3%
Bushels of wheat stored in Church-owned elevators	329,596
Average fast offerings and welfare contributions per capita in wards	\$1.08

SUMMARY OF CHURCH BUILDING PROGRAM

Expended for the erection, improvement, and furnishing of:

Ward and stake buildings	\$ 875,193
Mission buildings	134,741
Temple buildings	141,655
Institutes and seminaries	19,578
Hospital buildings	5,499
Other buildings	28,166
Amount raised locally for building improvements	853,474
Total	\$2,058,306

In addition to the foregoing, the Church hospitals expended from hospital funds the following amounts for the erection and enlargement of buildings and the purchase of equipment: Thomas D. Dee Memorial Hospital, \$58,517; Dr. W. H. Groves L. D. S. Hospital, \$12,773; Idaho Falls L. D. S. Hospital, \$42,583. Total, \$113,873.

STATISTICS

Number of stakes December 31, 1942—143 (at present time the same); 1,128 wards and 114 independent branches, or a total of 1,242 wards and branches in the stakes of Zion. There are 38 missions in the Church.

CHURCH MEMBERSHIP

Stakes	754,826
Missions	162,889
Total	917,715

CHURCH GROWTH

Children blessed in the stakes and missions	23,808
Children baptized in the stakes and missions	14,475
Converts baptized in the stakes and missions	11,547

MISSIONARIES

Number of missionaries who received training in the Missionary Home	643
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SOCIAL STATISTICS

Birth rate per thousand	34.3
Marriage rate per thousand	19.4
Death rate per thousand	6.0

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE—1942

Special Appointments:

Mrs. Belle Smith Spafford, editor of *The Relief Society Magazine* was appointed as second counselor in the General Presidency of the National Woman's Relief Society, succeeding Mrs. Donna D. Sorensen.

Milton Bennion appointed general superintendent of the Deseret Sunday School Union with Dr. George R. Hill as 1st counselor and A. Hamer Reiser as 2nd counselor.

General Music Committee reorganized with Tracy Y. Cannon, Chairman, LeRoy J. Robertson advanced to 1st assistant to succeed the late George D. Pyper, J. Spencer Cornwall named new 2nd assistant and treasurer.

New Mission Presidents:

John Q. Adams appointed to succeed Wilford W. Emery as president of the Samoan Mission.

Lorin F. Jones appointed to succeed David F. Haymore as president of the Spanish American Mission.

Edward L. Clissold appointed president of the Japanese Mission, succeeding Jay C. Jensen, deceased.

New Mission Organized:

Navajo-Zuni Mission organized February 27, with Ralph William Evans, Shiprock, New Mexico, appointed as president.

New Temple President Appointed:

Edward L. Clissold appointed to succeed Albert H. Belliston as president of the Hawaiian Temple.

Stake Presidents Chosen:

Elmer A. Graff chosen president of the Zion Park Stake, to succeed Claudius Hirschi.

George Christensen chosen president of the Rigby Stake, to succeed Hyrum T. Moss.

J. Doyle Jensen chosen president of the Lost River Stake, to succeed Victor D. Nelson.

New Wards Organized:

South Seattle Ward, Seattle Stake, formed by a division of the Queen Anne Ward.

Mission Park Ward, Pasadena Stake, formed by a division of the Rosemead Ward.

Independent Branch Made Ward:

Terreton Ward, North Idaho Falls Stake, formerly Mud Lake Branch.

New Independent Branches:

Basis Branch, Moapa Stake

Topaz Branch, Deseret Stake

Port Orchard Branch, Seattle Stake

Dependent Branches Made Independent Branches:

Bloomfield Branch, Young Stake

Reseda Branch, San Fernando Stake

Ward Name Changed:

Pocatello 7th Ward, Pocatello Stake, formerly known as the North Pocatello Ward.

Ward Made Dependent Branch:

Garcia Ward, Juarez Stake—dependent on Pacheco Ward.

Ward Discontinued:

Diamondville Ward, Woodruff Stake, membership annexed to Kemmerer Ward.

Independent Branches Discontinued:

Gannett Branch, Blaine Stake, records transferred to Hailey Branch.

Sun Valley Branch, Blaine Stake.

Independent Branches Transferred to Mission:

Part of the Burdett Branch, Lethbridge Stake transferred to Western Canadian Mission.

Edmonton Branch, Lethbridge Stake transferred to Western Canadian Mission.

Those Who Have Passed Away While in the Service:

President Jay C. Jensen of the Japanese Mission, died January 31, 1943 after having served about 3 years.

Bishop Phillip Harrison Hurst, LaCienega Ward, Inglewood Stake, died December 22, 1942 after having served about two years.

George D. Pyper, General Superintendent of the Deseret Sunday

School Union, died January 16, 1943 after having served as superintendent 9 years and counselor 26 years.

Bishop Oleen Alder Jensen, Glendale Ward, Oneida Stake, died December 26, 1942 after having served about 14 years.

Bishop Roscoe W. Evans, Eugene Ward, Portland Stake, died March 17, 1943 after having served about 4 years.

James Peter Christensen, Patriarch of the Bear River Stake, died March 23, 1943.

Obituaries:

Elder Nephi L. Morris, former President of Salt Lake Stake.

J. Frank Ward, former bishop of the Emigration Ward, Liberty Stake and a member of the general committee of the Church Welfare Program, died October 22, 1942.

Serge F. Ballif, Sr., former president of the Swiss-German Mission, died November 17, 1942.

James W. Paxman, former Patriarch of the Granite and Highland Stakes, died January 10, 1943.

Lars Peter Oveson, former bishop of the Cleveland Ward and former President of the Emery Stake, died January 5, 1943.

Thomas L. Woodbury, former president of the Tahitian Mission, died December 31, 1942.

REPORT OF THE CHURCH AUDITING COMMITTEE

Elder Orval W. Adams read the following report of the Church Auditing Committee:

March 30, 1943

President Heber J. Grant and Counselors
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

Your Committee has reviewed the 1942 annual financial report of the Church of Jesus Christ of Latter-day Saints. We are happy to report that the Church is in a stronger position financially than at any other period of its history, a condition made possible only through the voluntary contributions of the tens of thousands of its devoted members—most of them of small means.

The Church has held to its policy of not running in debt; it has ample funds for its normal activities; it has given no mortgages on any of its properties and no mortgages are outstanding. Its position would seem safe short of a drastic inflationary unsettlement, which could carry everything down. This we believe can be, and we devoutly hope will be averted.

It is readily apparent to the Committee that Church funds are regarded as a sacred trust and are being, as they have always been, ad-

ministered prudently by the sustained authorities for the carrying on of the work to which the Church is dedicated.

Respectfully submitted,

ORVAL W. ADAMS

A. E. BOWEN

GEORGE S. SPENCER

H. H. BENNETT

Church Auditing Committee

GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President David O. McKay, Second Counselor in the First Presidency, presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon

Harold B. Lee

PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Alma Sonne

Clifford E. Young

Nicholas G. Smith

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

Richard L. Evans

Oscar A. Kirkham

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

CHURCH BOARD OF EDUCATION

Heber J. Grant

J. Reuben Clark, Jr.

David O. McKay

Rudger Clawson

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Adam S. Bennion

Joseph F. Merrill

Charles A. Callis

Franklin L. West

Albert E. Bowen

Frank Evans, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISORS

M. Lynn Bennion

J. Karl Wood

AUDITING AND FINANCE COMMITTEE

Orval W. Adams

Albert E. Bowen

George S. Spencer

Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President ; J. Spencer Cornwall, Conductor :
Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner
Frank W. Asper
Wade N. Stephens, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin
General Presidency of Relief Society	

GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice-Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Mark Austin	William E. Ryberg
Clyde C. Edmunds	Stringam A. Stevens
Sterling H. Nelson	Howard Barker

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President
Marcia K. Howells, First Counselor
Belle S. Spafford, Second Counselor
with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent
George R. Hill, First Assistant Superintendent
A. Hamer Reiser, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
 Joseph J. Cannon, First Assistant Superintendent
 Burton K. Farnsworth, Second Assistant Superintendent
 with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
 Helen Spencer Williams, First Counselor
 Verna W. Goddard, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Green Hinckley, President
 Adele Cannon Howells, First Counselor
 LaVern W. Parmley, Second Counselor
 with all the members of the Board as at present constituted.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

Recently I picked up a national magazine in which a contributor, after noting the muddled state of thought about the needs of the near future of the world, asserts:

Our need, of course, if we are to have peace after the war, is a passion for humanity and for the interests of humanity as predominant over all lesser interests whatsoever.

Very naturally he proceeds from that premise to this conclusion:

RELIGION A POTENT FACTOR IN WORLD PEACE

It should be obvious, after what we saw in the last war and what we are already seeing in this war, that peace can never come out of war itself. If it comes at all, it must be in spite of the war and not because of it, and from a source altogether remote from its influence. I find no such source except in religion itself. For religion has this passion of which I speak.

That statement might not be so arresting if it stood alone. But it does not. It is merely typical of assertions coming to be of almost daily occurrence. Scarcely do we pick up a reputable magazine nowadays that we do not find in it somewhere declaration of the view that in the precepts of religion are to be found the principles and in religion itself is to be found the spirit upon the adoption and practice and influence of which alone the hope of the world for peace and order must depend.

This poses for religion a tremendous task and the question at once arises how this task is to be accomplished. It means that somehow religion must come to have a dominating influence in shaping the policies

and practices of governments, for, of course, it is the civil governments which control in the waging of war and the fashioning of peace. How is religion to get in?

There is another manifest implication in the premise, namely, that religion has not been performing its rightful office, or the conditions which call for its intervention would not obtain. Does it have the power to do what is suggested and, if so, why has that power not been exercised?

I shall have in mind the Christian religion as I proceed to consider these questions.

In the first place, if religion is to be a potent factor in shaping the conditions of peace, it must have a medium through which it expresses itself—a mechanism of implementation. Of itself it is a spiritual ideal. But as a passive ideal, religion is of little value. It must carry its message; it must get itself accepted, for it comes to fruition only as its precepts come to dominate the lives and actions of men individually and in their collective relationships. To be effective it must incorporate itself into an organized body. That body is the Church. That is the medium through which religion has implemented itself in any civilization. And may I add in passing that so far as I know, no civilization has ever developed that did not rear itself upon the religion of the people.

If then, the influence of religion is, as postulated, the only source of hope for a world of peace, and if religion is made effective through the organized body called the Church, then it would seem that there is indicated for the Church a place of transcendent importance in the shaping of the future of the nations. This would seem to demonstrate the folly of saying that the Church has no concern with the civil institutions of the day. If it is not concerned with them, then it cannot carry into them the influence which it is its business to foster. Furthermore, the Church lives and operates within the domain of civil governments and to a degree under their control. Its members are so controlled. People and institutions, too, are always influenced and modified and more or less molded by the thought and feeling which dominate the society in which they live, particularly the prescriptions of governments. We are caught up and held in the web of their practices and habits. With such powerful agencies in the shaping of our lives and affecting its own destiny, the Church must be concerned. I am not unmindful of the fact that many people profess the conviction that no Church is necessary; that religion is a thing of the spirit affecting the inner life of the individual; and that it has nothing to do with the affairs of the political society commonly spoken of as the state.

DEMOCRACY A THING OF THE SPIRIT

That objection is not so formidable as it sounds. So is democracy a thing of the spirit. It does not consist in frameworks such as constitutions and presidents and legislatures and statutes and judicial bodies and enforcement officers. You may have all these completely democratic in form and not have a democracy at all. But no one would argue from this that you could have a living democracy without them. The essence

of democracy—its spirit—is by itself an intangible ideal, inert and unfruitful, even though it burn in the hearts of individual men. Put that flaming spirit, that throbbing, pulsating ideal into a mechanical organization comprising a constitution which defines the limitations on the powers of government; write into it a bill of rights which protects the individual against invasion of his guaranteed privileges by governmental authority; let it provide for the making of laws to which all agree to render obedience; give it an executive authority to carry those laws into effect; set up a tribunal to interpret the laws and resolve disputes between man and man and between citizen and government, and it will carry a nation triumphant from a narrow fringe on the seashore across six thousand miles of continent, plant towns and cities by the way, set up in them local governments by consent, establish schools, rear industries, subdue the earth and give to one hundred million people more of creature comfort, more of individual self-respect, more of the recognition of human dignity, more independence of action and consequent self-reliance, more liberty of thought and freedom of action than were ever before known to any people during the period of recorded history.

As the political framework is to the spirit which is democracy, so the Church is to religion.

So much for the means by which religion is to get itself into governments. Please notice that I have not said, nor do I believe, that the Church should try to manage the government.

POWER OF CHURCH WIELDED IN WORLD HISTORY

I am now prepared, purely for convenience, to use the word church interchangeably with the term religion as I proceed to ask: Does religion have in it the power to do what it is suggested that it alone must do?

The best answer I know to that question is that in times past it has already done it. Given the same conditions there is no reason to assume that it cannot do it again. It must, of course, be at once admitted that the Church, as the agency through which religion makes itself effective, is greatly weakened for its task by lack of unity within itself.

Jesus, the fountain source of the religion of which we speak, selected some disciples and taught them His message. Then He told them to go out and spread it everywhere. Shortly after He left them, on one day, through the zeal and fervor of their conviction, they added to their body by baptism three thousand souls. Ignoring the commands of the chief rulers, they continued their teaching, filling Jerusalem, so it was charged, with their doctrine. To all interdictions Peter answered, "We ought to obey God rather than men."

In defiance of the proscriptions of the emperors, the Church projected itself into the very heart of the empire, and by the third century had raised itself from a position of despised ignominy to the position where its worship had been accepted by the majority of the people of the empire, and it had won for its members religious toleration, the right to hold public office, and for itself the restoration of its previously confiscated property. It was ever in the forefront of the struggle against tyranny

and oppression. Through the long black night of the Dark Ages, the Christian Church kept the flickering torch lighted and fought the long, hard battle for the rights of man. The Christian religion, embodied in a physical organization, led certain dissenters to Holland; it took them across the Atlantic and gave strong leadership in fashioning the institutions that here grew up. What we have lately heard so much talked of as the American system could not possibly have been conceived in materialism. It was the solution of the problem of the age and was born of the travail of the spirit fostered and kept animate by the Christian Church.

CAUSES FOR WANING OF RELIGIOUS INFLUENCE

We are now prepared to ask why the Church has lost its former position of influence and leadership. It would require a volume to answer that question. I have neither the time nor the sweep of learning needed for the task. I can venture only a conclusion which, to my comfort, I find to be fortified by the opinions of others, more capable than I, who have given consideration to the subject. The limits of time compel me to an over-simplification.

The conclusion is that the teachers of religion, the Church itself, have weakened in their own conviction of the ultimate truth of the doctrines their creeds professed. Being without conviction, they have not taught with the voice of authority, and their following has floundered in uncertainty. The causes are many and complex, among them, no doubt, being the profound changes that have resulted from the extending of the frontiers of learning and consequent changes in habits of living and measures of value. In external settings there has probably been a greater transformation in one generation than in a thousand or two years preceding. It was brought about largely by the tremendous strides in the physical sciences giving man such undreamed-of mastery over nature. It paved the way for the glamorous industrial age, the age of invention and mechanization and production, which has literally revolutionized the conditions of physical existence. Tools and gadgets and mechanisms assumed a dominant place in the life of the nation, and we came to regard them as of first consequence to our welfare. We came to be so obsessed with the importance of material acquisitions that our vision of spiritual values was almost completely obscured. Man himself became inflated out of all proportion in his assumptions of self-sufficiency. He looked at the work of his own hands, and he called it good. He believed that he held the key to the mastery of the world, and that by his own power he could create a state of being according to his own heart's desire. Bigger and better and greater and more were the goals of his ambition. Through the discoveries of science and its methods of investigation, many ancient notions were found to be untenable; old errors were revealed, theories exploded; and it was believed that anything which laid claim to intellectual respectability must be able to meet the test of the scientific method. Science and industry deal with objects and materials. Their fruits are materialistic, and the idealistic, intangible things of the spirit fell to

low esteem. Religious teachers forgetting the teaching of the Master that life is "... more than meat, and the body than raiment" (Matt. 6:25); forgetting that their mission was to discern and preserve spiritual values; tried to accommodate their teachings to the mood of the time and to give them validity by submitting them not only to the scientific test, but, more basely, to the test of the habits and practices and likes of their adherents. They developed or tried to develop what might be called a theology of the flesh instead of the spirit. Thus science and the practice of the market place prescribed the conditions of religious teachings and the teachers themselves instead of being inspired interpreters of spiritual values became the mere echoes of the men of science and of their industrial contemporaries. As an editorial writer has phrased it:

The Christian leadership has passed from the hands of the Church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is only another way of saying that there is no true Christian leadership at all.

And as a parting warning he declares:

So far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders.

Thus the flock is leading the Shepherd. * * * So long as the Church pretends, or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten the process of disintegration. We are asked to turn to the Church for our enlightenment, but when we do so we find that the voice of the Church is not inspired. The voice of the Church today, we find, is the echo of our own voices. And the result of this experience is disillusionment. . . . This is a profound and absolute spiritual disillusionment, arising from the fact that when we consult the Church we hear only what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral, like that the economists talk about that leads into depressions. But in this spiral there is at stake, not merely prosperity but civilization.

There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear his voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place.

This is a scorching indictment. But the words are not mine. They are the words of one profoundly moved by the confusion and bewilderment of the times, and crying aloud for help, one who recognizes that the Church must not follow and relay what others say, be they high or low, but must lead by declaring the voice of God. I have not used these words for the purpose of bringing under rebuke any church or any teacher of religion. Neither has anything that I have said been with that intent. It will be clear to you that I have used the term Church in its all-inclusive sense and not in reference to any particular church. Nor has my purpose been to raise any quarrel with or to depreciate the value of the glorious discoveries of science, or the industrial benefits that have been born of them.

Indeed science itself has become rather humble, if it has not always been so. Its great exponents seem rather generally to recognize, as Mr. Longmuir's recent broadcast to the American Academy for the Advancement of Science shows, that in the field of human behavior, which is, after all, the chief factor in government, science has very narrow limitations. For guidance in that we must look elsewhere.

I do not say that the Church could have prevented the wave of self-sufficiency and arrogant pride and gross materialism that has swept over the land. I think that probably arose from forces beyond its control. But the mistake of the church lay in its abandonment of its own convictions and its docile acquiescence in the flouting of spiritual realities and in its failure to hold fast to its faith in the reality of a living God, the well-spring of all religion, and without whom there can be no religion.

We have tried getting along without God and religion, and we see where it has brought us to. We have tried following more or less blindly the scholars, the writers, the men of affairs, and the political leaders, and we view with consternation the sorry plight to which they have brought us. The universal cry for spiritual regeneration gives the Church another chance to save the world and humanity, and offers a basis for hope.

TRUE FAITH THE WAY OF PEACE

The early Church made its phenomenal advancement and attained its great influence because those who bore its message believed devoutly in it. My purpose in speaking of these matters is to urge upon you who are gathered here—the members of our own faith—the leaders in your respective stations, to teach without wavering implicit faith in the living God who shapes the course and destinies of nations and who has revealed and does reveal the way of life which alone can lead to peace on earth and good will among men. There will be no enduring peace unless and until men accept the way of the Lawgiver of the universe. It is for us to try by every power of persuasion we possess to get men and nations to adopt that way and to stand resolutely against every influence and power which tends to lead away from it. I yield to no man in love of country and devotion to it. I have spent much of my life studying its history and its institutions. And I say that the demands of patriotism never require us to endorse what is not morally right.

It is for us not to be deceived by slogans and smart sayings but to put the teachings of the Savior of the world above all other teachings and make them the standard by which we measure all acts and plans for action, that His righteousness might be made fruitful in the earth.

May God grant us the power and the wisdom to do it, I pray, in the name of Jesus. Amen.

A vocal solo, "Teach Me to Pray," was sung by Harper Stoneman.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

The weak things of the world shall come forth and break down the mighty and strong ones. (D. & C. 1:19)

THE DEVELOPMENT OF THE CHURCH

One hundred and thirteen years ago on this day, April 6, Joseph Smith, a young man twenty-five years of age, met five other young men in the humble home of Peter Whitmer in Fayette, New York, and according to divine instruction organized the Church of Jesus Christ of Latter-day Saints. Its membership now numbers 917,715.

It has missions, stakes, wards, and branches in practically every city of any size or consequence in the world. It has developed from a local organization to one of international proportions. Its missionaries have carried glad tidings of great joy to the races of men for over a century. Its officers and teachers number a quarter of a million, serving willingly, without thought of, or desire for, compensation. A great missionary system has been developed which affords the opportunity of missionary service to some two thousand two hundred young men and women each year. A religious educational project has been set in motion which involves one university, three colleges, thirteen institutes, and one hundred and eight seminaries, manned by three hundred sixty full-time teachers, and provides religious education for thirty-five thousand young men and women. Seven temples are now in use for the performing of ordinances for the dead and the living, and an eighth is soon to be dedicated and opened. A Welfare plan has been worked out designed to assist those in distress, anticipating, however, that those receiving assistance shall contribute of their energy and time on a production project. This program has in operation agricultural, manufacturing, and processing projects, to provide food, fuel, clothing, and shelter. A wheat storage program is sponsored by the General Authorities and the Relief Society of the Church wherein three elevators are now used to store approximately four hundred thousand bushels of wheat against a day of need. Hospitals, a boys' home, in addition to a great religious, cultural, and recreational program sponsored by the auxiliary organizations of the Church are all developments that have taken place in the last one hundred thirteen years. The Church of Jesus Christ of Latter-day Saints is an organization that is not in financial bondage to any man or set of creditors.

THE APPEARANCE OF HEAVENLY BEINGS TO JOSEPH SMITH

Joseph Smith declared to the world that the Father and the Son appeared to him in answer to the prayerful inquiry, which of all these

religious organizations was the one designated as the Church of Jesus Christ. He was forbidden to join any of them and three years later a divine personage calling himself Moroni appeared to him, telling Joseph that the Lord had assigned to him a great and marvelous work and that his name would be had for good and evil among the nations. A record of the ancient inhabitants who formerly lived upon the American continent, inscribed on plates of gold, was entrusted to Joseph Smith for translation and publication to the world, for within its covers the Gospel of Jesus Christ in its pure and complete form would be found.

John the Baptist, the forerunner of the Christ nineteen centuries ago, again appeared, bestowing upon Joseph Smith and Oliver Cowdery the Priesthood of Aaron, which gave to these men the authority to preach the gospel of repentance and to administer the ordinances of baptism by immersion for the remittance of sins. Peter, James, and John appeared later to Joseph, conferring upon him the Melchizedek Priesthood or the Priesthood after the order of the Son of God, authorizing the conferring of spiritual blessings and privileges upon the faithful. Other divine personages appeared, those who had lived in former dispensations. Moses returned, bestowing the keys of the gathering of Israel upon Joseph; Elias gave him the dispensation of the gospel of Abraham; Elijah the prophet appeared, bestowing upon Joseph the authority to inaugurate the work for the dead. Joseph Smith received direct revelations from on high, instructing and directing him in the restoration of the Gospel in its fulness and in organizing the Church exactly as it existed in the days of the apostles, with Jesus Christ as the chief cornerstone, with apostles, prophets, evangelists, high priests, seventies, elders, bishops, priests, teachers, and deacons. All of these offices in the Priesthood of God existed according to Biblical authorities in the days of the apostles and were restored through Joseph Smith which effected a complete restitution of the Church organization, which is recognized by the world's foremost authorities on organization as being the most perfect of its kind on earth today.

Who was Joseph Smith? Whence came this man? He was the son of a farmer, born in the backwoods of Vermont, with no opportunities for scholastic attainments or personal development from an academic viewpoint, persecuted and prosecuted by foes and even by officials of the law who should have protected him. He lacked the riches of the world, without friends or prestige of those in high places. Will his declarations and claims stand the X-ray of a minute analysis? This analysis can be made from four viewpoints: first, comparison of Joseph Smith's claims and achievements with other great religious leaders; second, the fulfilment of prophecy and revelation; third, the authenticity of the Book of Mormon; and fourth, his leaving all of his works, the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, revised Bible, for future critical study, and in this he stands alone.

MARTIN LUTHER'S CONTRIBUTION TO THE WORLD

First permit me to compare him with Martin Luther, a great, courageous and sincere man who was born under very humble circumstances—the son of a miner—one of the steppingstones to the restoration of the Gospel. His father and mother were devout and religious people. Martin Luther's mental ability won for him recognition of an individual wealthy enough to finance his scholastic training. He soon received the degree of Master. Influential church authorities became interested in him and the office of priest was bestowed upon him. He held the chair of philosophy in the University of Wittenberg. Later he received the degree of Doctor of Theology. Shortly thereafter he became involved in a bitter controversy with the authorities of the church over the proposed sale, of indulgences and courageously affixed his ninety-five theses on the door of the Cathedral known as Schloss Kirche (Castle Church). He was excommunicated, his life was endangered, but there came to his rescue German princes and noblemen. Hence during a period of forced exile, he translated the Bible into the German language, declaring the Scriptures should be free and open to all men. He demanded general reformations of the dominant church, stating, "I am deeply interested in so purifying every church that all men may worship God as they see fit. As to organizing a new church, I have neither the desire nor the authority to do so." But nevertheless there came into being a church bearing his name and in whose declarations of faith are found many of the doctrines of the church he bitterly opposed. His greatest contribution to his people and to the world was the doctrine of religious freedom and the translation of the Scriptures into the tongue of his people. It is interesting to observe that although he read, studied, and translated the Bible word by word from cover to cover, he failed to see, understand, or advocate the Gospel of Jesus Christ as it is therein recorded. In the process of his translations I have often wondered what his reaction was concerning such Scripture as the following: Malachi, Chapter 4, verses 5 and 6:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

LIGHT UPON THE SCRIPTURES GIVEN THROUGH JOSEPH SMITH

Joseph Smith, unlearned of men, chosen by God, had the interpretation, for Elijah appeared to him and gave him the keys that had turned the heart of the children to their fathers, inaugurating the Gospel of salvation for the dead.

I wonder what the thoughts of Martin Luther were as he paused over the statement of Ezekiel, Chapter 37, verses 16 and 17:

Moreover, thou son of man, take thee one stick, and write upon it, For

Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.

And again the meek of the earth received the interpretation of this Scripture when Moroni appeared to the boy Joseph Smith and four years later entrusted to his care a record inscribed upon the plates of gold, giving the record of Joseph and Ephraim and all the house of Israel, combining the stick of Judah, or the Bible, and the stick of Joseph, or the Book of Mormon, as one witness for the Lord and His Son Jesus Christ.

I wonder what the emotions of Martin Luther were as he read that scripture of Amos which indicated that a great apostasy was to take place as predicted in the book of Amos, Chapter 8, verse 11:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: . . .

And again there is a prediction in the first chapter of Paul's epistle to the Galatians, verse 6:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

The answer was given to the fourteen-year-old boy in the woods of western New York when the Lord declared, "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (See Isaiah 29:13, and Matthew 15:8.)

Martin Luther no doubt carefully perused the scriptures which had to do with the restitution of all things as recorded in chapter 3, verses 19 to 21, of the book of Acts:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

In Revelation, chapter 14, verse 6, we read:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

And again the humble prophet of the Lord received the actual interpretation in the reality of the visits of Moroni and other divine personages whereby the everlasting Gospel was restored for the benefit of all nations, kindreds, tongues and peoples.

Martin Luther declared, "As to organizing a new church, I have neither the desire nor the authority to do so." Joseph Smith had no personal desire, but under mandate of God proceeded to organize

the Church of Christ. Martin Luther recognized the fact that he did not possess the authority to do so. Through the restoration of the Priesthood, Joseph Smith had the authority from on high to again inaugurate among the children of men the plan of salvation as given to the world by the Savior, and again to authorize men to act as His servants to bestow upon the Lord's children all of the blessings involved in the ordinances of the Gospel plan as was done in former dispensations. Luther's translation of the Bible sustains wholly the doctrines and ordinances of the Gospel as restored to the earth by the Lord through Joseph Smith.

THE TEST OF PROPHECY

The second viewpoint is the test of prophecy and revelation. Time but permits pointing out to you a few of the many prophecies made by the Prophet Joseph. I draw your attention to section 87 of the Doctrine and Covenants, verses 2 and 3, a revelation given to the Prophet December 25, 1832, wherein the Lord revealed to His servant:

The time will come that war will be poured out upon all nations, beginning at this place. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

Is it not singular that this man, with few opportunities in life from a scholastic and statesman's point of view, would declare twelve years before his death that such an event would take place, which event actually occurred twenty-nine years after the prophecy was given to the world, when the Confederacy fired upon Fort Sumter and Great Britain became involved? Thus prophecy was fulfilled, which statement is borne out by the facts of history. There is only one answer to the question, whence came this advance information to Joseph Smith? It came to him from the Lord, as a revelation.

Section 97, verses 22 and 23, affords provocative thinking:

For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it? The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come.

The question arises, what is meant by the Lord's scourge, a "scourge to pass over by night and by day, and the report thereof shall vex all people"? As we observe the events that are occurring in the greatest war of all time, the scourge spoken of by the Lord might well be squadrons of flying fortresses raining death and destruction upon people, cities, armies, battleship fleets, the merchant marine—by day and by night. Think, if you will, of London, Coventry, Rotterdam, Stalingrad, and now Berlin. Surely the inhabitants of warring nations are sorely vexed by the passing of this scourge over them

by day and by night. Again I submit the question, from whence did Joseph Smith receive the information that such an event would take place? There is but one answer—his own—a revelation from the Lord.

Consider section 61, verses 14, 15 and 16:

Behold, I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters. Wherefore, the days will come that no flesh shall be safe upon the waters. And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

An examination of daily events upon the oceans of the earth might well indicate that the days are here when no flesh shall be safe upon the waters. Hundreds of thousands of tons of shipping have been sent to the bottom of the sea, involving the loss of thousands of lives. Again the question comes to our minds, how was it possible for Joseph Smith in 1831 to forecast a situation in the future wherein the waters would be unsafe for man? His answer is the only one—a revelation from God, given to His servant.

Joseph Smith was among the first American religionists to declare the Constitution of the United States came into being because God suffered its establishment. Read the words of the Lord to the Prophet Joseph found in section 101, verse 77:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles.

May I be permitted to digress long enough to say that any member of this Church or any citizen of this great republic that advocates the idea that the Constitution of the United States should be relegated to the past is on dangerous ground, for such a proposition destroys one of the fundamentals upon which true religion and democratic government are founded, namely the principle of free agency. Free agency, so far as the Church of Jesus Christ is concerned, is the foundation upon which the whole Gospel plan was formulated in the pre-existent world.

The Word of Wisdom also stands as an example of prophecy and revelation, God's law of health, sustained by modern-day science, which in the days of the Prophet had done but little work from a scientific point of view as to what was good and not good for man physically.

From the point of view of prophecy, compare Joseph Smith's declarations with the statement of Mosiah found in chapter 8, verses 17 and 18:

* But a seer can know of things which are past, and also things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known. Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.

A PROPHET'S RIGHT TO SPEAK FOR THE LORD

Have men ever stopped to consider that of all the great ecclesiastics since the days of Christ and His apostles, there has been but one who used the term, "Thus saith the Lord"? Joseph Smith, speaking directly for the Lord, was the first one who had this right. He spoke for the Lord as did Moses, Jeremiah, and Ezekiel.

Third, the authenticity of the Book of Mormon should be given consideration. Historians, men of science, and doctors of religion over a period of one hundred thirteen years have made a most critical analysis of the Book of Mormon, failing to find inconsistencies or contradictions in the doctrines of Jesus Christ, in history or geography. In fact, research work in Central and South America accumulated since the martyrdom of the Prophet sustains the Book of Mormon as to its origin. More than that, men can know for themselves through study and humble supplication before the Lord, that the Book of Mormon is indeed of the Lord. Moroni, the last writer in the Book of Mormon, leaves with the reader this promise:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4)

THE WORKS OF JOSEPH SMITH OF ENDURING QUALITY

The fourth viewpoint—as someone has declared—Joseph Smith left all his works, the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, revised Bible, for future critical study. He stands alone in this. Joseph Smith, unlearned in the ways of men, neither disillusioned nor spoiled by the theories or science of men, was selected and foreordained before the creation of the world to bring forth the Gospel of the Lord Jesus Christ for the second time, hence his works will stand forever and ever. This is the only answer to Joseph Smith and his work. Possessed neither of friends nor wealth, without the protection of kings and noblemen, with no opportunities of worldly training, yet regarding him and others one noted American, Fred W. Shibley, declared, "What the country and the world needs today is a resurgence of the philosophy taught by Confucius, Jesus, and Joseph Smith. Otherwise we will have an appalling period of human decadence." Josiah Quincy declared, "It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question like this: 'What historical American of the 19th century has exerted the most powerful influence upon the destinies of his countrymen?' and the answer may be Joseph Smith, the Mormon prophet."

It is intensely interesting that Fred Shibley and Josiah Quincy, men not of Joseph Smith's faith, would classify him with the greatest of teachers, Jesus Christ and Confucius, and give him a place among

the world's and America's greatest. As Moroni declared to Joseph Smith, his name would be had for good and evil among the nations. Today it is had for more good than evil.

A few years ago I stood in old Carthage Jail, and walking up the stairs to the room occupied by Joseph and his friends and standing there in meditation, the thought came to me, suppose Joseph, in the last moments of anguish, facing certain death, had confronted the blood-thirsty Carthage Grays with this statement: "I am an imposter. I did not see the Father and the Son. The Book of Mormon is of my own creation." The Carthage Grays would have responded with one voice, "Joseph, return to Nauvoo. We promise to permit you to live in peace."

AUTHORITY RESTS WITH SUCCESSORS TO JOSEPH SMITH

Joseph Smith could not make any such statement for, said he, "I saw the Father and the Son, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God and come under condemnation," and rather than deny his testimony to the world, he sealed it with his blood, which is in accordance with the Scripture found in Hebrews, chapter 9, verse 16, "For where a testament is, there must also of necessity be the death of the testator."

With the death of Joseph Smith, what happened to the mantle of authority and the keys that he held? They were in the possession of the Council of the Twelve, as the revelation of the Lord to the Prophet indicates, the Twelve are equal in authority to the First Presidency (D. & C. 107:23, 24). The Council of the Twelve, through revelation and inspiration selected Brigham Young. From the martyrdom of the Prophet Joseph until the present day, all of his successors have been so selected and today the same mantle of authority rests upon the shoulders of President Heber J. Grant and the same keys are vested in him for the furtherance of the work of the Lord until the second coming of the Redeemer.

THE TRUE EXPLANATION

There is but one answer to Joseph Smith, and the answer is found in his story, his life, and his achievements. It is also found in the lives of those who have accepted the Gospel of the Lord Jesus Christ and have been blessed with a testimony of its divine origin. Joseph Smith should not be a man of mystery to the world, but a true servant of God, for as the Savior declared, "... By their fruits ye shall know them" (Matt. 7:3).

I am grateful for the witness with which the Lord has blessed me, convincing me beyond all doubt that Joseph Smith was an apostle of the Lord Jesus Christ, a prophet, seer, and revelator, and through him God's greatest gift to man has been made available to all who accept His teachings. This gift is known as the gift of salvation, and there is no greater gift.

Joseph Smith, a humble, unknown farm boy, as Peter was the lowly fisherman—and yet in the hands of God he became the mightiest and the greatest in this, the dispensation of the fulness of times, for he definitely reaffirmed the actual existence of the Father and His beloved Son Jesus Christ. Yes, “the weak things of the world shall come forth and break down the mighty and strong ones.” May our obedience to and compliance with the Gospel of the Lord Jesus Christ as restored through His instrument, Joseph Smith, increase our testimonies of Joseph Smith’s divine calling, I humbly ask, in the name of Jesus Christ. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

“I said to the man who stood at the gate of the year, ‘Give me a light that I may tread safely into the unknown,’ and he replied, ‘Go out into the darkness, and put your hand in the hand of God. That shall be to you better than a light, and safer than the known way.’”

COMMENTS ON WORDS OF KING OF ENGLAND

Those words were quoted by the King of England in an Empire Broadcast shortly after Great Britain entered the present world conflict. I presume the thought that he intended to convey to his subjects was that they should humble themselves and in supplication and in faith approach their Heavenly Father for divine guidance and His protection. And it was well that they be so counseled, for our Heavenly Father is concerned about all His children and desires that they “. . . believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).

THE VOICE OF THE SHEPHERD

To the Latter-day Saints in this troublous day, when the perils of the earth are round about us, it is well that we take stock as to how we may approach Him and what may be our blessings. The Savior Himself spoke of the Comforter, which He said would guide into all truth, would bring all things to our remembrance, would show us things to come, and would teach us all things whatsoever the Lord our God had commanded. But there was another thing that has been spoken of by the scriptures, another guiding light that I should like to call to the attention of the Latter-day Saints at this time. The Savior enunciated this principle in the beautiful parable in which He spoke of Himself as the shepherd, the sheepfold as His kingdom, and the sheep as His people. These were His words:

... and the sheep hear his voice: and he calleth his own sheep by name, and he leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. (John 10:3, 4)

The Apostle Paul said:

There are, it may be, so many kinds of voices in the world, . . .
Therefore if I know not the meaning of the voice, I shall be unto him
that speaketh a barbarian, and he that speaketh shall be a barbarian unto
me. (I Corinthians 14:10, 11)

So we may in this day distinguish among the babble of voices that
are to be heard on every side, the voice of the true shepherd, that we
be not found to be barbarians in the day of our need for direction and
guidance. The Apostle Peter declared that way when he said:

PROPHECY CONTINUES IN PRESENT GENERATION

We have also a more sure word of prophecy; whereunto ye do well that
ye take heed, as unto a light that shineth in a dark place, until the day
dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private
interpretation.

For the prophecy came not in old time by the will of man; but holy
men of God spake as they were moved by the Holy Ghost. (II Peter 1:
19-21)

This thought agrees in substance with that declared by the Prophet
Amos, when he said:

Surely the Lord God will do nothing, but he revealeth his secret unto
his servants the prophets. (Amos 3:7)

Those secrets have been revealed in this day, when in our generation
the Lord to the Prophet Joseph Smith said:

Wherefore, I the Lord, knowing the calamity which should come upon
the inhabitants of the earth, called upon my servant Joseph Smith, Jun.,
and spake unto him from heaven, and gave him commandments . . . (D.
& C. 1:17)

Just as the Prophet Joseph was called, so have been called Brigham
Young, and every one who has presided in the Presidency of this Church,
down to President Grant, President Clark, and President McKay, who
today occupy the high place as the mouthpieces of God in directing this
people.

We as a people seem to be willing to accept many of the ancient
prophecies as having been literally fulfilled but when we see prophecies
fulfilled in our own day we are prone to question and to express some
doubts. As the Master said, ". . . A prophet is not without honor, but in
his own country, . . ." (Mark 6:4) and he might have added, "Save in his
own time."

NEED FOR CHURCH WELFARE PLAN

I should like to bring to you some observations for just a few
moments. Today I am in a reflective mood because we at this conference
are celebrating the seventh anniversary of the inauguration of what has
been styled the Church Welfare program. Coming on a train from the
east last fall, I read from an editorial in the *Chicago Tribune* wherein
editors were commenting upon an article that had been written by a
prominent educator in the *School Review*, a publication of the Depart-

ment of Education of the University of Chicago. This educator's statement in that *Review* was a very doleful picture of what was to happen to us after the present World War had finished. He spoke of the loss of world markets, the difficulties in finding adjustments for the millions who had been thrown out into war industries, and for the returning millions of our boys from the armed services. He spoke of the desperation, the frustration, and the futility of many of those thus found in the toils of that readjustment period. And then he said, "The only vocational group which will not immediately suffer are the farmers; they can raise what they need." Then he suggested that we need prepare for what was in store by teaching farming as a compulsory subject, to get hold of a piece of land, that those provided with farming skill should be able thereby to keep the "wolf" from the door. And so he goes on.

That set me thinking, because the voice of the Lord was declared back in 1894, in October of that year, by that man whom we sustained then as the prophet, seer, and revelator unto this Church. He said:

So far as temporal matters are concerned we must go to work to provide for ourselves. The day will come, as we have all been told, that we shall see the necessity of making our own shoes and our own clothing, and providing our own foodstuffs, and uniting together to carry out the purposes of the Lord. We will be preserved in the mountains of Israel in the days of God's judgments. I therefore say unto you, my brethren and sisters, prepare for that which is to come. (Wilford Woodruff—Weber Stake, October 8, 1894)

The voice of the Lord was again heard in 1936, when again we were told by our leaders that there should be a production of all the things needed by those who would otherwise be unable to provide for themselves. For seven years the Church has been schooled in the methods of production and distribution. Storehouses have been established—eighty-six of them today—grain elevators have been erected and yet in the face of all that anxious, feverish activity that has been directed by the Presidency of this Church, there have been contrary voices, there have been contrary philosophies of spending ourselves into prosperity; we have had a subversive economic program; we have had subsidies and controls of every kind that seemed to work at cross purposes with that which the prophets of the Lord were guiding us to do.

The spirit of all this Welfare activity throughout the Church and the meaning of all this preparation seemed to have found expression in a dedicatory prayer offered by one of the Presidency of the Church in August of 1940 when the elevator down on Welfare Square was dedicated. Here was a statement from that beautiful and inspired dedicatory prayer:

May this be an edifice of service, a contribution of love, and as such we dedicate it to thee and ask thy blessings to attend all who may have contributed to its erection, and all who may contribute to the keeping of these bins filled with the wheat *which is considered necessary to be preserved preparatory for the judgments that await the nations of the earth.* (David O. McKay, August, 1940)

THE SAINTS INSTRUCTED TO PRODUCE AND STORE

Then came 1937. The voice of the Lord again spoke through His mouthpiece from this place to Israel. Individuals were told to go beyond Welfare production, putting storage in their own places sufficient for a needed supply. Oh, there were some who sat back in that day, just like the scorers who sat in the house of Lehi's dreams, and pointed fingers of scorn at the Latter-day Saints who heeded that call, and came to a point after the declaration of war when all such were dubbed as hoarders, and were accused of being unpatriotic to the great urge that was being made of this great American nation. But shortly after that finger of scorn was pointed and those epithets were thus hurled, we had a letter from a state consumer officer in connection with the O.P.A. office who asked the Church to stimulate its membership to produce and to store, to do the very thing that for five and six years the Church had actually been doing under the direction and by the counsel of the leadership of this Church.

Again there came counsel in 1942, a change was made.

We renew our counsel, said the leaders of the Church, and repeat our instructions: Let every Latter-day Saint that has land, produce some valuable essential foodstuff thereon and then preserve it; or if he cannot produce an essential foodstuff, let him produce some other kind and exchange it for an essential foodstuff; let them who have no land of their own, and who have knowledge of farming and gardening, try to rent some, either by themselves or with others, and produce foodstuff thereon, and preserve it. Let those who have land produce enough extra to help their less fortunate brethren. (Message of First Presidency, April, 1942)

It was as though they knew fully a year before the present rationing program was inaugurated that there had to be a change from the previous activity if we would be sustained in this time. Let me ask you leaders who are here today: In 1937 did you store in your own basements and in your own private storehouses and granaries sufficient for a year's supply? You city dwellers, did you in 1942 heed what was said from this stand? Did you go out and procure that land a year ago in preparation for that which came last fall in the way of a rationing program? If you didn't, you find yourselves now rather anxious about the present situation, because land this year is much more difficult and much more costly to obtain.

I remember something else that was said. It was declared also from this pulpit that the interpretation of the vision of Pharaoh by the boy Joseph when he saw the seven lean and the seven fat kine—or the reverse, the seven fat and the seven lean kine—coming up out of the water, was not without parallel in our own day. Of this parallel our leaders reminded us in these words: "We have had seven fat years," (and this marks the end of the seventh year since the inauguration of the Welfare plan). "We are warned that scanty days lie ahead." As I have thought of that statement of the brethren, I have wondered if we may see a shadow also in the fact that the eleven brothers who were unguided by the spirit of the Lord were forced to come to the one pro-

vident brother who listened to the word of God. I wonder if we are likewise to see that parallel in Israel today.

WISDOM SHOWN IN INSTRUCTIONS AS TO TRAVEL

Yes, there were some other things. May I just speak of one more? On January 17, 1942, a letter was sent out to all the Church urging and instructing that they discontinue stake meetings; to restrict the travel by stake board members, to cut down on other activities where otherwise they would not be able to conserve. And when you remember that all this happened from eight months to nearly a year before the tire and gas rationing took place, you may well understand if you will only take thought that here again was the voice of the Lord to this people, trying to prepare them for the conservation program that within a year was forced upon them. No one at that time could surely foresee that the countries that had been producing certain essential commodities were to be overrun and we thereby be forced into a shortage.

CALLING OUT OF MISSIONARIES

Yes, you remember when the missionaries were taken out of Europe a few years ago, there were many who sat in the scorers' seats who said: "Why, that is silly. During the last World War we did not have all the missionaries taken out." But those who thus spoke forgot that Brigham Young had voiced the word of the Lord some years ago when he said:

Do you think there is calamity abroad now among the people? . . . All we have yet heard, and all we have experienced is scarcely a preface to the sermon that is going to be preached.

Now, mark you this:

When the testimony of the Elders ceases to be given and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth." All you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquake, hail, rain, thunders and lightnings, and fearful destruction.

And it is a matter of record that hardly had the last missionary been called home until all hell seemed to break loose in Europe, in veritable fulfillment of the prophecy that had been given. When likewise the missionaries were called from the island missions of the sea, we heard the same clamor, criticising these brethren because they were doing things that seemed to some members of the Church to be not necessary, and yet we see the great wisdom displayed in what already has been done.

LESSON FROM LIFE OF MOSES

I think we could learn a lesson from the story that we read in the book of Exodus (17:6-13), in the life of Moses the prophet. You will recall that Amalek had come upon Israel, and Joshua was commanded by Moses to go out with his army. He said to Joshua, "I will stand upon the

mount with the rod of the Lord in my hand, and you go fight the battles of Israel." And as long as he stood with his hands upraised Israel prevailed against the enemy, but his hands became heavy and he could not hold them up, and when he would drop his hands, the enemy prevailed over Israel. And so they sat him upon a rock upon the Mount, and Aaron and Hur stood holding his hands upraised, that Israel would prevail in that terrible day.

That also is not without its shadow today and its lesson to Israel. Here sits today on this stand the man as President of this Church who holds in his hand the rod of the Lord; he is sitting upon the mount, and as long as his hands are upheld by obedience to his direction and his counsel, Israel will prevail against her enemies. But whenever we come to a time when we allow his hands to fall, and we as the Priesthood of the living God fail to uphold his hands, just in that day we may expect our enemies to come upon us and to destroy us.

SECURITY IN FOLLOWING ADVICE OF LEADERS

I was down in Kelsey, Texas, last November, and I heard a group of anxious people asking, "Is now the day for us to come up to Zion, where we can come to the mountain of the Lord, where we can be protected from our enemies?" I pondered that question, I prayed about it. What should we say to those people who were in their anxiety? I have studied it a bit, I have learned something of what the Spirit has taught, and I know now that the place of safety in this world is not in any given place; it doesn't make so much difference where we live; but the all-important thing is how we live, and I have found that security can come to Israel only when they keep the commandments, when they live so that they can enjoy the companionship, the direction, the comfort, and the guidance of the Holy Spirit of the Lord, when they are willing to listen to these men whom God has set here to preside as His mouthpieces, and when we obey the counsels of the Church.

When a decision has been reached by the presiding councils of the Church and a majority in these councils has decided on a certain policy, and then there comes a minority voice contrary to that majority decision one may know with a surety that that minority voice is not speaking the will of the Lord. I tremble when I think of the truth of that statement. I am greatly concerned when I now sit in one of the presiding councils of the Church, and remember that in days gone by there have been those who have fallen by the way because they went out in contradiction of the majority decision of that body. And so that places before you a safe guide. Should there be those, even though in high places, who may come among you not speaking the policy of the Church as declared by these men whom we sustain as the prophets of the living God, the Church may know that those who thus speak are not speaking the mind of the Lord and the voice of the Lord and the power of God unto salvation.

God help us to follow the light. May we be guided unerringly through this day of grave uncertainty, that we may be kept upon Zion's hill and be not strangers and barbarians to the work of the Lord, but

may be ones to listen to him who is our shepherd, whose voice we know, I humbly pray, in the name of the Lord Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Brethren: The 113th Annual Conference of the Church of Jesus Christ of Latter-day Saints is now drawing to a close.

TEACHINGS OF THE CONFERENCE

In this Conference you men who hold responsible positions as Stake, Ward, and Quorum officers have represented the entire membership of the Church. During these six sessions the General Authorities of the Church have set forth impressively and clearly the paramount need that the Gospel of Jesus Christ permeate the hearts of men, and that the Spirit thereof direct the nations of the world. The standards and ideals of the Church have been set forth most sincerely and impressively. Earnest appeals have been made to all members, and particularly to the young men and women, that they subscribe their lives in conformity with the standards and ideals of righteousness. Impressively the Authorities have urged you men to be real guides, leaders and exemplars to the membership of the Church and to all men.

Now in conclusion, brethren, I repeat the words of the Lord to the Priesthood of His Church: "Wherefore now let every man learn his duty, and to act in the office in which he is appointed in all diligence. He that is slothful and will not learn his duty shall not be worthy to stand, and he that shows himself not approved, shall not be counted worthy to stand."

BLESSINGS INVOKED

God bless you, brethren. God bless the membership of the Church throughout the world. May His peace be with our brethren and sisters over in the war-torn countries; be with them in the islands of the sea, and our brethren who are there presiding, that the Spirit of the Almighty might be with them under all conditions to comfort them and guide them.

God bless our boys who are at the front, fighting for freedom, offering their lives that this world may again have peace. May the Lord's comforting influence be with the parents whose boys have already made the supreme sacrifice. May these parents and loved ones know that no bomb can end the life of one who thus offers himself; it may silence his heart beats, but he lives because man is immortal. May our soldier boys so live that no matter what comes to them, they may have in their hearts the eternal truth that "he that liveth and believeth in Christ shall never die."

SYLVESTER Q. CANNON ABSENT BECAUSE OF ILLNESS

You have noticed that one of the Twelve has been absent from this

Conference. Elder Sylvester Q. Cannon has, on account of illness, been unable to meet with us. We pray that the comforting influence of the Holy Spirit will be with him, with Sister Cannon, and with other loved ones who are now administering to Elder Cannon's needs.

God help us all so to live that we may be truly worthy of the trust that God has placed in us, I pray in the name of Jesus Christ. Amen.

The closing song was by the congregation, "God Be With You," (Words by J. E. Rankin, music by W. G. Tomer).

The benediction was pronounced by Elder Roy B. Burnham, President of the Young Stake.

Conference adjourned for six months.

The musical exercises at the Sunday morning session were by the Tabernacle Choir, J. Spencer Cornwall, Director.

The music of the Tabernacle Choir and Organ Broadcast, and also of the Church of the Air Broadcast, was directed by J. Spencer Cornwall. Organ presentations and organ accompaniments for these broadcasts were by Alexander Schreiner, the spoken word by Richard L. Evans.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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